

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JANUARY 17, 1901.

VOL. III, NO. 10

If you wish to come in touch with a breeder of fine fowls, read the advertisement of W. R. Tate, in another column.

Bro. Noffsinger's churches, Brooksville, Ackerman and West, go on the honor roll for having paid pastor in full for 1900.

Patton & White are still in the lead. If you desire a first-class instrument of any kind, write them. They will answer you. They are very accommodating.

Bro. W. S. Culpepper has not only been called unanimously but indefinitely to his present pastorate, and his work is reported to be in fine shape.

We acknowledge a pleasant call from Bro. Schilling and Dr. Nesmith, of Osyka, Miss. The doctor has sold his good home at Osyka, and will probably locate somewhere on the G. & S. I. railroad soon.

Hon. E. M. Barber, of Biloxi, a former college mate of ours was a most welcome visitor to the office of THE BAPTIST a few days since. He reports the work in Biloxi, under the vigorous leadership of Dr. Searcy, in a prosperous condition.

We acknowledge the courtesy of Mr. F. J. Paxon, manager of the Atlanta house of the American Baptist Publication Society, in sending to our office an exquisitely beautiful Calendar for the year 1901.

Bros. J. M. Tate and J. B. Cowsert were recent visitors to our city and our office. The former was on a visit to the editor's family; the latter on his return from Hudson, Fla., where he thinks of making his future home.

We acknowledge the receipt of a beautiful calendar with a picture of a sea side home on it. It presents the idea of a happy home. This calendar comes through the courtesy of The A. Gressett Music House, of Meridian. They are making many homes happy by making them musical.

The following message from Bro. Fancher is self explanatory:

Austin, Texas, Jan. 12, 1901.

Dear wife passed away at 2:05 this a. m. Pray for us.

W. H. H. FANCHER.

This noble brother had sent his wife to Austin, Texas, in the hope that the change might prove beneficial to her health. But it was not the Father's will that she should continue here. So she has "entered that rest that remaineth unto the people of God."

Mary Johnston, author of *Prisoners of Hope* and *To Have and To Hold*, is a Baptist. She was born in Virginia, and moved to Birmingham, Ala., at the age of 10. Her father was a Confederate soldier, and moved to New York in '93. She has been very nearly an invalid all her life. These facts give new meaning to her writings.

Maj. Nathaniel Burbank expired suddenly in a street car on the 10th inst. He had for several years been the managing editor of *The Picayune*. His death was caused by some acute heart trouble. He was nearly 63 years old, but looked quite youthful; for one of his age. He was a humorist of very fine order, never using this faculty to wound the feeling of any one.

Dr. Z. T. Leavell will divide himself this year among four churches, Madison, Brandon, Pelahatchie and Morton. It would be difficult to find a more desirable field of labor; and with all one giving more promise of faithfulness to the Master. Besides serving these churches, Dr. Leavell will devote a good deal of his time to literary work, in which he fairly delights. He is one of our best writers and preachers.

During the year 1900 nearly a half million people immigrated to the United States, according to matter given out by the Immigration Bureau. Of this number about 100,000 came from Austria-Hungary; about 100,000 from Italy, and about 100,000 from Russia, while the United Kingdom furnished more than 50,000, of which 40,000 were Irish. During the last two decades the number of immigrants has reached the high figure of nearly 10,000,000.

As we predicted some weeks ago, the Senate struck out the *canteen* clause in the Army Reorganization Bill, just as the Lower House did. The whisky men were on hand, as usual, making their demands and threats, but the canteen went down on land and on sea, the world around wherever our flag shall go.

About the same time they voted to prohibit the sale of rum in Africa. Now, if they would do as they will be forced to later on—how late we do not pretend to say—prohibit its sale at home as well as abroad, they would do that which would go further towards uplifting the race than all the enactments of the last hundred years.

At the rate of \$50 per bale, it would take a 20,000,000-bale crop of cotton to pay the national drink bill, to say nothing about the cost of crime traceable directly to its effects, and the lives that are blasted thereby, and the homes made sad and desolate.

The present debt of the Missionary Union is \$111,000. If this should continue to increase till April 31st, the Union will be much embarrassed. There is, however, a good chance that it will decrease. It is even probable that, toward the winding up of the business of the fiscal year, Mr. Rockefeller will propose to give at least one-half of the deficit on condition that the Baptists North will raise the other half.

Bro. J. A. Lee writes: "We began the new year full of hope and with a fair field before us. One of our deacons expressed it the other night at a meeting this way: 'Let's put on plenty of grease on the old wagon and allow no one to ride, not even the preacher.' We re-organized our S. S. last Sunday with two hundred and twenty present and many more to follow soon. Our congregations were large both morning and night and one received by letter and general interest good.

The church has decided and is meeting her expenses each month and the people and pastor are hopeful. Come to see us and we will do thee good."

Not long since, we had the honor of a drive over portions of a certain city, with, as has been said, "the best mayor the city ever had." As we drove along, we were discussing the sanitary conditions therein prevailing, when he remarked that, we would be surprised to see the back yards and premises of some of these residences that present such fine and attractive views from the front.

And we have thought, how much like some of these homes are many of our churches—beautiful from without it may be and at the same time *within* they are filled with all manner of sin and pollution.

Church sanitation is as wholesome as civic sanitation, and just as needful in some of our churches, in sorrow be it said, are those who are guilty of the very gross offenses—guilty of doing almost any and every thing in the way of sin and wickedness.

From these, all of them, the churches ought to withdraw, and some times forthwith and immediately, according to the Scriptures. It ought to be done for the sake of the churches, and also for the sake of the offending member. If he has not been converted, and only replying on the church to save, when this false hope is gone, he may see his guilt and turn to Christ for salvation; on the other hand, if he has been saved, he will see his folly, and turn from it, and make a useful man in the kingdom on earth. It is a question that ought not be handled without care and prayer, but it ought to be handled speedily in many cases we are sure.



## Statistical.

Bishop Galloway, in his "Watch Night" sermon, at the Capitol Street Methodist Church, speaking of the growth of Methodism during the century, said:

"We passed through the gates of the nineteenth century, a heroic but small company of 750 preachers and 185,000 members in all the world; we go out a great army of many and mighty millions. The 750 itinerant preachers have grown to 27,000, with 105,000 local preachers, and the 185,000 communicant members have become 2,000,000. Six millions are in the United States; 1,000,000 in the United Kingdom, and the balance in different and distant lands. In other words, while the population of the globe has doubled during the century, Methodism has increased forty fold."

These are, by two or three millions, the largest figures we have seen; but, we take it, that they are correct.

This is a good showing for our Methodist brethren, and we obey the Scripture injunction promptly and rejoice with them.

Baptists "passed through the gates of the 19th century" with a membership of about 100,000; we pass through the gates of the 20th century about 5,000,000 strong, an increase of about 50 per cent. Then there was one Baptist to every 62 of the population (in the U.S.), now there is one to every 16 of the population, which shows that we have increased three and one-half times as fast as the population of the whole country.

During the last year the net increase of Baptists was greater than the Methodists, Presbyterians and Episcopalians combined.

If Baptists continue to increase for another hundred years as they have for the last hundred, this will be practically a Baptist country.

Now, if an increase of 40 per cent., in the eloquent words of the Bishop, shows that, "Our great church bears all the marks and carries all the credentials of an institution of God," what does an increase of 50 per cent. show for our Baptist churches?

## HANDS OFF.

Ex-Archbishop General Frank Johnston, in a communication in the *London Ledger*, urges, in behalf of the several orphanages of the State, that the State be allowed to come to their rescue with an appropriation of money.

The suggestion has not met with a single public protest, so far as we have been able to see—"the more is the pity." If such an appropriation were made we are sure it would be rejected by the trustees of these several institutions for the homeless; at least we are sure, as badly as it needs money, the Baptist Orphanage would not accept it; not so much as one cent of it!

The principle is wrong; that is the main thing, and the whole of it.

These several orphanages sustain just about the same relation to their respective denominations, as their colleges do—and what would you think if the State should propose to help equip Mississippi College, for an example? Or, what would you think of the State's making a donation to some poor struggling church, or mission board? In this country, the church and State are two and distinct, and twain cannot be one. One cannot be a patron of the other.

This is an old question, and has been before every session of the U. S. Congress now for a long time. At the first Baptists stood alone in their contention that the general government had no right to support any institution, having any sort of connection with any church on earth; and finally after years and years of contention they won all Protestant churches to their way of thinking.

Mr. Johnston is a devout Catholic, a State church in many countries, whose pastors even are paid by the State, and he is in full accord with the usages and history of his church when he advocates State support for all our orphanages. But it is a start in the wrong direction, a deviation from that straight line that might lead forever astray from the principles of the fathers, "who fought, bled and died" that there might be no sort of union of church and State anywhere in this republic—which thing they hated with unutterable hatred, and so do we. Hands off please, so far as the State is concerned.

## The Southern Educational Association at Richmond, Virginia.

Richmond has been enjoying an intellectual feast in the presence of the educators of the South within her gates. As a distinguished Mississippian, Chancellor R. B. Fulton, presided over the sessions of this body, it is fitting that some account be given you of its interesting work. Representatives were present from all the States in the South. The main meetings were held at the beautiful Jefferson Hotel, whose roof theatre, well-heated and well-lighted, afforded a splendid prospect of the historic James and the city at its falls.

President Fulton in his able address dwelt instructively upon the education of the negro; but, perhaps, the portion of his address which will most interest Mississippians was that pertaining to technical education, especially as it is believed Mississippi has entered upon a new era of industrial progress under the guidance of Prof. J. C. Hardy, the noble President of the A. & M. College.

## TECHNICAL EDUCATION.

President Fulton emphasized the importance of technical education, and said: "Technical education in the South in the institutions already established, and in those which may be established, will not achieve for individuals, nor for the community, the highest and fullest results until such education shall be made to conform more fully with the law which the experience of all the past shows to be the governing principle in educational advancement."

"The greatest educational need of the South to-day is at least one institution preeminently fitted by its material equipment, its means of support, and its environment, to command and hold without challenge the position of leader in technical training among the institutions about it. No one of the State

institutions can claim this position for our section. Each is restrained by unavoidable limitations in its material foundation, its resources, or its environment. The various efforts for the establishment of a national university in Washington even if successful, would not create the institution we need for giving tone and power to technical education in our section. Such an institution should exhibit in its buildings the latest and best that architecture can accomplish. Its libraries should fully tell what the world's industries are accomplishing everywhere. Its apparatus should include useful machines of life-size and exhibited in action. The classic Archimede's screw and Hero's fountain should give place to air lifts and Worthington pumps. Students should learn from seeing and handling things more largely than ever before. The whole institution should be a laboratory, and students should be admitted only when they are prepared for work in such a laboratory.

"Can such an institution be called into existence in the South? No single Southern State will adequately equip and endow such an institution. We, in our experience with poverty during thirty-five years, have too much learned to be satisfied with small salaries for teachers, cheap school houses and scanty materials for instruction."

A paper that evoked much favorable comment was that of Miss C. S. Parish, of Lynchburg, Va.

She said, as recent as twenty years ago only a few Southern girls ventured North for college training, and within that time all the State universities of the South, except four, and many leading colleges, have opened to women. She depicted in a humorous manner some of the mistaken ideas of some schools and their teachers. She showed the mistake of the lack of scientific training, and how women who do not know that there is a chemistry of foods or hygiene of diet are expected to select proper food for human beings, and women who know nothing of the human mind, are expected to take that delicate organism, the mind of the little child, and train it. She said:

"We expect from women all sorts of delicate and difficult functions, the proper performance of which would demand a broad scientific knowledge, yet we make no provision for teaching them science."

She declared that college women everywhere just now are realizing as they never did before that if their training is to be worth anything at all it must operate for the bettering of the conditions of the home and all the standards of womanly excellence, and above all, it must be used in the bettering of the condition of little children.

"The time will come," said the speaker, "and God grant that it may come quickly, when no woman will dare undertake the delicate duties of motherhood without a fair, broader and more painstaking preparation than is now considered necessary."

No meeting of educators is complete without the presence of the venerable U. S. Commissioner, Dr. W. T. Harris. His address dealt largely in luminous statistics. Some one has said there are three degrees of men-

acity—lies, malicious lies, and statistics. But as the audience listened to the suggestive figures of Dr. Harris of as to the South's advance educationally and industrially the past 20 years, there was no scepticism felt or expressed.

## SEEKING HIGHER EDUCATION.

"Twice as many people in the million," continued Dr. Harris, "avail themselves of the opportunity to pursue their studies in college, universities and professional schools as thirty years ago. In 1800 the standard of the colleges averaged about the same as that of the high school or academy in the present time. The 24 colleges in the United States, in 1800 enrolled about 2,000 students, or about 400 students to the million of people. We have already seen that at the end of the century there were 2,000 students in each million in institutions which have the present high standard. In order to make the comparison complete, we should have to count in the students in high schools and academies with the enrollment in colleges and universities, and this number, at the close of the century, included 7,843 students in the million of population. Thus we have 400 college students in the million in 1800, and 10,000 students of the same grade in the million in the year 1900."

Dr. P. B. Barringer, of the University Virginia, stirred the audience as he discussed the negro problem.

"As he (the negro) has grown in criminality and physical depravity since receiving what he has of education, and that kind of education is surely a failure. Moreover, he has used this education, given in compassion, as an arm of defense, as a weapon of political offence against those who gave it. Under the circumstances there is a natural and growing sentiment in the South demanding that we give him only the pittance that he himself produces as a tax payer, and then let him shift for himself. The object of this paper is to protest against the adoption of this policy as economically unwise and as unworthy of the South. We should as soon think of withdrawing our subscription to the church because the 'infant class' in its Sunday School has missed its lesson."

## NOT THE NEGRO'S HOPE.

Dr. Barringer denied that the hope of the negro is industrial education. Labor fears and hence hates the man who can "under live a sewer rat." It will not do to proceed to equip the negro of the future as an economic menace. We must not arm and pit him against the poor white of the South. The educated class of the South cannot endorse a policy which will certainly promote racial warfare. In this connection, the speaker continued: "There was never before on the face of the earth a people more law abiding, patient and long suffering in the face of great temptation than the white yeomanry of the South. . . . Our people have been brought down, but they still have the Saxon virtue of a courage that dares refrain. Do not press them."

## NO PART IN MANUFACTURE.

Dr. Barringer contrasted the labor of the

white and the black in the recent progress, of the South, and declared that the negro, "in the function of the New South, in manufacture, has no part." In Charlotte, N. C., and Charleston, S. C., he has been tried in the clothing factory and in the cotton mill, and had failed in each case. Lack of moral responsibility was attributed as the cause of the failure.

The negro, the speaker declared, has not kept pace with his opportunities. He is still the laborer and common mechanic. Hence, "it would be folly for any State to enter upon the industrial training of its deficient race, while the laboring class of its higher race is equal to any training and any effort. We cannot equip both, and to equip the negro to the neglect of the poor white would be a grave political error and an economic absurdity."

## NEED OF MORAL TRAINING.

Dr. Barringer spoke very positively of the need of moral training for the negro. This training he said, the white must give. It should be supplemented by the "three R's" and such simple training in agriculture and the domestic arts as all will need. "The negro race," said Dr. Barringer, "is essentially a race of peasant farmers and laborers, and their education should be directed, first, to improving them as such."

Dr. Barringer denied that education has raised up for the race its own leader. An education that makes leaders at the expense of the led, is a failure. "Every negro doctor, negro lawyer, negro teacher, or other leader in excess of the immediate needs of his people," proceeded the speaker, "is an anti-social product, a social menace. Neither in the North, the South, the East, or the West can such a professional man make a living at his calling through white patronage."

## GOOD AS CHEAP LABOR.

As a source of cheap labor for a warm climate the negro is beyond competition; everywhere else he is a fore-ordained failure, and he knows this, he despises his own color.

Answering the question, "How are we to continue to educate the negro at all, and avoid future political trouble?" Dr. Barringer said, in conclusion: "Base his franchise upon a property qualification, and give him for once a legitimate stimulus to work. He has never been offered an attainable ideal before. To day the partly educated black, jailbird or preacher, looks with contempt upon the negro whose only forte is honest work and accumulation. Let us change this, and make the tax-payer, and not the political, the racial ideal."

## RETURN TO THE OLD WAY.

"Let us go back to the old rule of the South, and be done forever with the frauds of an educational suffrage. Let us break up the game that produces political professionalism. Let us return to the political status we had when we furnished the men of America. In national politics let us also strive for truth and consistency. We cannot be 'high and mighty' in the Philippines and 'high and holy' in Cuba, and maintain the respect of the world. It is now more than a generation

since the war, and our fanatical altruists have posed long enough. Let us see that the hypocrisy that now ties our hands in Cuba is the last act of the comedy."

Principal Frissell, of the Hampton Institute, said: "The Southern white man is the best friend the negro has." Hampton Institute grounded that principle in Booker T. Washington, whom it gave to the world—the foremost negro that has yet lived. The consensus of opinion was that the negroes should have teachers and preachers thoroughly trained, that the masses of the black race should receive industrial instruction chiefly or only.

S. C. MITCHELL.

Richmond, Va.

## Mississippi College Again.

Step by step we are moving towards reality. Much has been written concerning the endowment of our college and every sentence has aroused a new interest within me. I love the old institution; not for the beauty of her buildings, for there is no beauty about them. I love her for her character, for her influence and for the good she is doing.

She needs to be endowed. She must be endowed. We can do it. We must do it. We must, by the help of God, do it at once. I believe that Bro. Bailey has suggested the most reasonable plan. Let us accept it. Let us put the matter before the people in a matter-of-fact way. Meet them personally and explain her merits and her needs. I am pastor of four churches and in all of these, there are some, I believe, who would willingly contribute to this noble cause if rightly approached. If such a solicitor as Bro. Bailey suggests will come to these churches, I will see that he gets a congregation. Furthermore, I will take him to the homes of these people and render every assistance possible.

Again—I expect to hold a few meetings during the year. If this movement is put on foot, I will give one half of the gross receipts of these meetings. "A great many people say, 'You are always begging money for Mississippi College.' It is true that the matter is often before us, but do you know why it is true? Simply because those who grumble at her begging give so little when she begs. She asks often, but gets little. It is not begging—she is simply asking for a part of her just deserts.

Money cannot pay for the good done within her walls; it is simply a slight expression of our appreciation, yet she needs this. Let us come up and pay a part of our debt. Let us, in the first year of this new century, place Mississippi College on her feet. Loose her galling shackles and let her be free. Give her an endowment commensurate with her deserts. Then her dormant energy shall be exercised, her powers more fully felt; and when we have secured all that is for us in this life and have gone to receive our reward, she shall be moving on to higher things, accomplishing that whereunto she hath been sent.

Yours for success,

B. SIMMONS.

Carpenter, Miss.



## The Bible a Positive Book

## A Great Time at Blue Mountain.

Dr. Lorimer in the *Standard* (Chicago) says that, during the last century, *theology* has advanced along three particular lines—enlarged its resources; improved its methods, and changed its spirit.

As "theology" is what men say *they* think about God and his ways of bringing things to pass, and not what *He* says about it, we may expect to hear of changes and advances from time to time.

But what the learned preacher of the Tremont Temple has to say about these "advances," gives us inward pain. Hear him: "Moreover, it will be observed that upon some subjects the positive tone has materially declined. Writers are not as absolutely sure, as they formerly were, either with regard to decrees of God, or the duration of punishment beyond the grave."

If the Doctor had said *some* writers, and had not added this sentence: "The method that has prevailed for the last score or more years is more satisfactory than that which prevailed in former times," we would have not been so sorely grieved over what he says.

What he says about changes is true, but it will never do to call these changes "advances" approvingly. It must be that much learning and travel about have made the Doctor mad.

The Bible is a very positive book, and all *theology* based thereon can but be "positive in tone." But here it is, let it speak for itself: "The soul that sinneth, it shall die." "And these shall go away into everlasting punishment, but the righteous into life eternal." God so loved the world that he gave his only begotten Son that whosoever believeth in Him might not perish, but have everlasting life." "All that the Father giveth to me, shall come to me, and him that cometh to me, I will in no wise cast out." All of which has a very *positive* tone to our ears.

There have always been *some* writers who are not very certain about anything, there are some now, and no doubt always will be *some* who preach the gospel (?) of doubt; but they do not get it from the Bible.

John the Baptist was nothing if not *positive*; and, the same is true of Paul, and all the New Testament writers. Spurgeon was very positive; so was Moody and all the great preachers living and dead, whose ministry was blessed of God, in the salvation of souls.

A sermon of negations and doubts—who wants to hear and feed upon such husks? We have heard one or two such, but want to be delivered from all such in the future.

Give us preachers who know a thing or two, and have convictions and courage to tell it. Give us preachers who believe in God, and such a One, as will turn all nations of people into hell that forget Him. Give us preachers who believe in Calvary, and the shedding of the blood without which there can be no salvation from sin and death—give us preachers of this character in all our pulpits twice every Lord's day, and we will soon hear of men, multitudes of men and women, crying out to know what they must do to be saved.

We demur: the method and spirit of *theology* ought to be positive, very positive indeed.

Saturday night, Jan. 5, 1901, Dr. John B. De Motte of Philadelphia gave us his great lecture on the Secret of Character-Building.

He is a great scientist and doubtless the greatest student of character in the world. He has lectured extensively in Europe and in every state in the Union and in almost all of the larger towns in many of the States. Coming on the rostrum, he said: "This is the first time I have looked into the faces of a Blue Mountain audience, for almost six years. I could scarcely believe when I looked at my book, that it had been so long. I would have guessed about two rather than six—so distinct in my memory are the impressions of every moment of that stay. I try always to speak candidly, and, so far as I can remember, I never have visited any other place where, in the same length of time, there seemed to press upon me so many influences for high intellectual and moral culture. You seem to have combined here, in both faculty and students, all of the higher, better, most lovable qualities in Christian education. It is with very great pleasure I come to you again."

The opening sentences of his lecture were—"You do not see me. I do not see you. You see the house I live in. I see the house you live in," thus advancing the idea that these bodies are only instruments through which character impresses itself on the world. Then by means of a stereopticon he demonstrated, not only to the mind but to the eye, with scientific exactness, the influence of conduct on character, showing that character-building means brain-building. It follows that when a man has continued in a certain line of conduct he has not only cultivated a mental tendency from which a change of conduct will relieve him, but he has built up brain-tissue which makes that line of conduct to become a fixed principle of life, which we dub habit, second nature, etc., and think little of it. Habit means brain structure and indulgence in evil conduct is not simply cultivating the passion or appetite for evil but it is actually building up the brain-power which controls that passion or appetite. The same principle holds with good conduct. Then when the brain reaches its greatest density, which is at the age of 30 in woman and 36 in man there is hardly a possibility of changing the conduct either from bad to good or from good to bad. If there should be a change of conduct the life can never be what it might have been had it never come under the power of evil. It is like the story of the nail in the post. We may draw the nail, but the scar remains.

He embodied the thought in the following:

I walked through the woodland meadows  
Where, sweetly, the thrushes sing,  
And found on a bed of mosses  
A bird with a broken wing.  
I healed the wound each morn and night,  
It sings its same sweet strain,  
But the bird with a broken pinion  
Can ne'er soar so high again.

I found a young life broken  
By sin's seductive art,  
And, touched with a Christ-like pity,  
I took him to my heart.

He lived with a nobler purpose,  
He struggled not in vain,  
But the life that sin had broken  
Can ne'er soar so high again.

Oh, that young people and parents everywhere might hear this lecture and heed these principles in time to save themselves and the children from the power of evil! "Whatsoever a man soweth that shall he also reap."

His talk Sunday morning was strong, practical and helpful. The subject was, Success Means Sacrifice.

In the afternoon Pres. B. G. Lowrey, at the meeting of the Christian Culture Association gave his lesson Integers and Fractions or Whole Men and Half Men which was a fitting conclusion to the other two.

I think I have never heard more practical truth of so high a moral and religious character packed into three and one-half hours than was in these three lectures. God grant us more occasions like this.

J. R. CARTER.

Blue Mountain, Miss.

From Bro. J. R. Johnston.

You know, but doubtless many of the brethren do not, that I have moved from Steen's Creek to my country home near Cato.

My work at Steen's Creek for nine years has been wonderfully blest, and in many respects it was very pleasant. So far as I know I might have spent the remainder of my life with that church. We virtually built three church houses and a pastor's home worth \$1,000. One church at Hickory Ridge between Steen's Creek and Terry, one at Richland between Steen's Creek and Jackson and one in Steen's Creek worth probably \$2,500.

We received into the fellowship of the church 277 members, 236 of whom were by baptism. And the church increased its contributions for denominational and charitable purposes every year.

It was indeed hard to give up a church progressing so rapidly and whose members worked so harmoniously with the pastor. But I thought it best for all concerned. The field was too large for any one man, and my health was failing. I knew the work would soon begin to suffer, if indeed it had not already done so.

To live at Steen's Creek I was on one edge of my work and it necessitated a great deal more travel. I now live in the very center of my field where I can be pastor of all my churches, and last of all, my boys have never known anything but to go to school the entire session and frolic at grandfather's during vacation. Why should a preacher not own a good farm and teach his boys to work and manage it? And why should not a hard worked preacher have the luxury of a good country home, after seventeen years of incessant toil. Come out next summer, Brother Editor, and rest with us under the oaks and elms.

Brother O'Briant succeeds me at Steen's Creek, and will find the church in good shape and out of debt. They paid all the pastor's salary and more. I commend them and their new pastor to God.

Your Brother,

J. R. JOHNSTON.

1901

THE BAPTIST.

5

Last Sunday was the annual business meeting of the First church, Jackson. The pastor dispensed with the usual sermon, and instead read the Articles of Faith and the Church Covenant, called the roll, appointed committees, heard reports of committees and laid out the work for the new year.

The treasurer's report showed all current expenses paid, with a balance on hand with which to start the new year. The report also showed that the pastor's salary had been paid *monthly in advance*. The church took steps to have the record purged of all members whose whereabouts can not be ascertained, as well as those who are not co-operating in the work of the church, whose whereabouts are known.

Just before the service closed Bro. Griffith moved that the pastor's salary be increased to \$110 per month, which was done quickly and cheerfully. The church is in fine condition for the best year's work that they have ever done.

This is an extract from a letter written by Dr. A. J. Kilpatrick, Navasota, Texas, to a friend:

"My maternal grandfather, Robert Tanner, was an early settler in Mississippi. He brought a colony of nearly one hundred, white and colored, from Beaufort district, South Carolina, in 1804.

Came overland to Tennessee river, built boats, and floated down with his people, stock and furniture to Natchez. Dropped down to Fort Adams, and settled four miles southwest of where Woodville now stands. He soon built old Bethel (Baptist) church, sawing the lumber by hand and making the nails in the blacksmith shop. Old Uncle Bob Lackey (so well known in after years at Alexandria, La.) and John L. Lewis were the first to build houses in Woodville. Robert Tanner understood surveying and was employed to lay off the streets and squares."

The church referred to above is one of the five churches which united to form "The Mississippi Baptist Association," the mother association in Mississippi, constituted in September, 1806. See article on page 9.

Of course the action of the Juniper Grove church in refusing ordination to young brother Varnado, when the same had been called for by a church wanting him as pastor, for lack of education (and he had been in the graded school of Poplarville for two years) can not be defended—they simply made a mistake, but we are persuaded that greater mistakes are sometimes made by churches with respect to the licensing and ordaining of preachers than was made by the Juniper Grove church in this case.

All of us know, that, from some cause or other, there seems to be an over supply of preachers in some parts of the country. In our own state, it is said that we have two or three hundred ordained Baptist preachers who are not employed. We have seen the statement that, in Texas there are thousands where we have hundreds here.

We all know also that in some parts of Mississippi, that the young man who prays in

public—well—they want to take him right up and set him apart to the work of the gospel ministry, by which many a time a good layman is spoiled.

The churches cannot be too careful as to whom they set apart for the work of the ministry, only they should not impose any unscriptural tests. But if we stick to the Bible qualifications, it will be found sufficiently full to guard against imposters and unworthy men in general.

After all, good will come of this little affair, for it will put churches on their guard, and in the meantime Bro. Varnado can go right on preaching as he finds hearers. A man does not have to be ordained before he can preach. Ordination confers no power except official power—the right to administer the ordinances according to usage. Mr. Moody never was ordained. As to what time ordination should come, depends on the circumstances of each case; but in all cases let it be put off until it cannot be put off any longer, or else the cause may suffer, then let ordination come, the brother of course being worthy.

The reports from the churches of paid up pastors, paid off church debts, and a happy condition in general, are most gratifying indeed. The new pastors all seem to have found plenty of "hog and hominy" in their larders on their arrival in their new fields of labor. We saw a sister the other day who had to hurry home and help get ready to greet their new preacher with a full larder and lots of good wood for the winter, as well as abundant attention in getting from the trains to the home. All this we most heartily commend in the churches, but there are lots of old preachers with small salaries whose hearts need to be cheered on in their arduous tasks, by some little extra token of appreciation on the part of their people—for these we want to speak a word. It will but a new sermon in their mouths and bring back much of the old-time elasticity to their steps, if their people in a nice way, not from duty, but from pleasure, would throw them off a load or two of wood, and fill their larders anew for them. One of the sweetest experiences of our ministry, in a small way, was the coming of a great throng of people to our house one night accompanied by a wagon loaded with good things by those to whom for four years we had been trying to serve in holy things. Give the new man a most cordial and substantial welcome, nor forget it, to keep it up, as he grows old with you.

The old horse and the old are cared for for the good they have done; well, surely then we will not forget the men who have been with us in sickness and in health to say words whereby we have been helped up when we would otherwise be cast down. Let's care for the old servants for their works' sake.

## A Word to Bro. Cooper.

Now, Bro. Editor, please allow me to say to brother R. A. Cooper, who it seems is pleased to make some garbled extracts from my last article, and conjectures as to what some brethren and sisters would say if I should preach in their country, and closes by

saying: "Let Bro. Lee hasten to re-write his article."

Now, as to his first statement, which he says his good laymen would call Campbellism pure and simple. This is what I said: "There are at least two kinds of faith spoken of in the Bible, i. e., a dead faith and one that has life, (meaning spiritual life). The one—dead faith—is still-born, the other—live faith—leads to repentance and good works, or Christian activity. From the dead faith one may fall away and be lost, but from the other—live faith—never.

One is a mere intellectual assent of the mind as to God, Christ and the truth. The other affects the whole being as to God, Christ and the truth. One is belief on or about Christ as the Savior, the other is believing in Christ to the saving of the soul." Now, this faith that hath life, or is the product of regeneration, and that leads the one possessing it to good works or Christian activity, is what brother Cooper's laymen would be pleased to call Campbellism pure and simple. I am sorry brother C.'s layman is so ignorant as to Campbellism. A Campbellite would put it about this way: Good works or Christian activity, lead to faith, repentance and salvation, from which one may fall away and be lost. My position is this, and which I think, is clearly stated in the article; a living faith, which is the product of regeneration, produces or leads to good works or Christian activity, from which one cannot fall away and be lost.

In regard to this second statement about falling away, which his good sister would call the core of Methodism, I will say, one possessing a dead faith which is the product of a mere intellectual assent or belief of the mind, on or about Christ as the Savior, and is destitute of spiritual life may fall away from that faith and be lost.

This, brother C. says his good sister is pleased to call Methodism. No, my sister, the core of Methodism would be something like this: One who had been regenerated and had exercised a living faith that had led to good works might fall away and be lost.

Now, let me close by saying, I will not re-write the article, for in setting it up the first time one word stumped the editor-in-chief and eleven of his assistants, so I am afraid to try it again. I believe my article contains Bible doctrine, and if my readers cannot get it out that is not my fault. I am only sorry for the laymen and sisters of Bro. C.'s country, who would conclude, as he says they would. May the Lord protect them.

As ever, your brother,  
J. A. LEE.

## Our Offers.

THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in bourgeois type, and self-pronouncing, to new subscribers, only \$ 2 90  
Same Bible, to anybody prepaid, for only 2 00  
THE BAPTIST and Baptist Annals, for 2 25  
THE BAPTIST and Home and Farm, for 2 25  
THE BAPTIST and Orphanage Gem, for 2 00  
Church Roll and Record 2 00  
Church Roll and Record, smaller size, 1 50  
Baptist Orphanages in the South, by Dr. Z. T. Leavell, in pamphlet form, each, 5 cts.; twenty-five copies 1 00



## A Historical Sketch of Mississippi College, Covering the Period of Baptist Tenure.

W. T. RATLIFF, PRES'T. BOARD TRUSTEES.

## PART II.

Dr. Riley, in his admirable History of Mississippi, says, in speaking of Mississippi College, that a great "mistake" was made in trying to run the college during and immediately after the war, when there was really no patronage. The end sought to be accomplished by doing this, was in the opinion of the writer, really a still greater "mistake." The endowment of \$100,000 was raised by taking scholarship notes of \$500 each. Eighty of these notes had been paid, leaving one hundred and twenty unpaid. In order to be in condition to go into the courts and collect these unpaid scholarship notes by law, it was thought to be necessary to keep up the appearance of an organization in the college. As soon as the courts were established after the war, suits were begun on these unpaid notes.

The writer was not a trustee of the college at that time, but as clerk of one of the courts, knew about the suits, to which he made earnest and continued protests to the members of the Board on the ground that they were wrong in principle, and bad in policy.

Very little money, but much ill will to the college was gained by these suits. "The mistake" to which the historian refers, brought on a debt which came near destroying the life of the college. The President of the faculty, Pro. I. N. Urner, had great confidence in the law as a means of getting money. After suing many of the best friends the college had, he went into the courts on his own account to collect the money promised him for playing president.

As many friends of the institution had been alienated by these suits, and others who opposed them had no official connection with the college, and were occupied with their own troubles, he was permitted to get a judgment, then an execution, and soon he had the college property ready for the auctioneer's hammer. At this critical period Dr. and Mrs. Hillman came to the rescue, who, by aid of friends at the North, rendered effective by a visit of Mrs. Hillman to Rhode Island, the money \$6,500 was secured with which to pay off the importunate president. When he had been settled with in the way that has been described, the first president of Mississippi College, under Baptist management, resigned and returned to the regions whence he came. On the retirement of Pro. Urner, Dr. Walter Hillman was elected president, and was to give half of his time to the college, and the other half to the Institute. The Doctor being a good business man, as well as an educator, with the aid of a few men who have always been true to the college, succeeded in re-establishing it, and under his skilled management, in spite of the many difficulties in the way, there was steady and continued growth.

But while the work of re-organizing was going on, the debt was all the time increasing, until it reached the point that gave much anxious concern to all who were interested in the welfare of the college. The most earnest

and vigorous efforts were made to raise the money with which to pay off the debt. Every experiment tried had ended in a failure, when Prof. M. T. Martin, of the chair of mathematics, asked for the privilege of entering the field as voluntary agent, without charge, to make one more effort to save the life of the college. The authority to do so was granted, and by an almost superhuman effort on his part aided by a few friends who believed in his ability, within ninety days, had all of the money in bank to pay the debt, which had increased from \$6,500 to \$10,000, and at the meeting of the Baptist State Convention held in Meridian in 1872, the last dollar due Dr. Hillman and other creditors, was paid, and the mortgage held over the college property was cancelled. There was great rejoicing among the Baptists of the State over this great achievement of Prof. Martin. The self-perpetuating Board resigned and a new Board of trustees elected in their stead, who organized by the re-election of the Rev. Benjamin Whitfield president.

The college had now arrived at a place, where it needed all the time of a man at its head, and as Dr. Hillman could not leave the Institute, he resigned the presidency of the college. Dr. Webb, who was at that time pastor of the church at Clinton, and instructor of Theology in the college, was elected as Dr. Hillman's successor.

Before the rejoicing throughout the State over the payment of the debt against the college had ceased, the hearts of every friend of the college and every good cause, was saddened by the news of the death of the venerable President of the Board of trustees, the Rev. Benjamin Whitfield. The College never had a better friend, or a more liberal patron. He had given more time and thought to the college than any man of his day, and had contributed liberally of his money. His memory will be cherished as a precious legacy to the institution as long as it has an existence and as long as men and women continue to appreciate that which is noble and self-sacrificing. The writer of this paper was elected as his successor, at the July meeting of the board in 1872.

President Webb, with an able corps of assistants continued the efficient work that had been begun by Dr. Hillman and the friends of the institution had begun to feel that they had reached safe ground, when they were confronted by another difficulty. Of the 200 scholarship notes secured on the endowment, as has been said, 80 of them paid, and each holder was entitled to enter a student without paying any tuition. We found that just in proportion as the college was not able to carry these scholarships, the holders were disposed to use them. As the principle involved in this experience is one well recognized in business affairs, we could not complain, and were not much surprised, but were none the less troubled to know how to meet the difficulty. When it was evident that the right to use the scholarships would in most cases be exercised, it was plain to any thinking mind, that it would be only a question of time when the college would have to be abandoned by the denomination, as the incumbrance, imposed by those schol-

arships, was greater than the value of all the buildings, grounds and other belongings of the college.

What could be done to meet this difficulty was a question often discussed between the presidents of the board and faculty, and Prof. Martin. After much deliberation, and anxious discussion, Prof. Martin proposed that if a man could be found who would acceptably fill his place in the chair of mathematics for a few months, that he would undertake the work of inducing the holders of these scholarships to surrender them to the college. Within a few hours from the time Prof. Martin submitted his proposition, Jno. H. Eager, a member of the Senior Class had been secured to take the mathematics, and Prof. Martin was ready for the field. He was the owner of a good saddle horse at that time, and before the sun of that day began to wane, he was many miles from Clinton on his great mission. It was not long before a message came from him that read like this: "Horse given out, have secured another, and six scholarships."

This message was followed in a day or two by another of like import, then another, and thus they came from day to day and week to week, until we had notice of quite a number of horses left by the wayside, but at the end of six weeks the Prof. rounded up at Clinton with eighty scholarships, except a few, surrendered to the college.

When it is taken into account that these scholarships were scattered all over the State, and many of the original holders had died, and their representatives had to be hunted up, the success of finding the proper parties was one of great magnitude, but in many cases not half so great as getting them to consent to give them up.

Some of these scholarships had fallen into the hand of those who were not interested in the college, and to tell the truth the life of the institution was at stake, made no impression whatever. Many at first refused to discuss the matter, and a man of less determination would have abandoned the enterprise in despair. But Prof. Martin in all his work for the college, allowed no such word as failure in his vocabulary. The cancellation of these scholarships in so short a time, whether considered in the light of the magnitude of the work done, or the benefits accruing to the college, is beyond any work ever done for the college since its organization. Until Mississippi College ceases to be anything but a memory, the name of M. T. Martin will be cherished by every lover of the institution.

As soon as this obstruction was removed, the board at the suggestion of the faculty, changed the method of instruction by the adoption of the university plan of departments, or schools, which has been continued to the present time. The work done at the college was good and the praise of the institution was on the lips of all at this time, but the revenues were not sufficient to meet expenses, and there was an annual deficit every year to report to the Convention. This became unsatisfactory to many Baptists throughout the State, and at a meeting of the State Convention in 1871 a resolution was adopted instructing the Trustees not to make any more debts.

## The Centuries.

A. H. ELLETT.

Two things constitute the wealth of a nation—Production, and Transportation.

I see wagons coming to market every day. Two bales to the wagon. Had it occurred to you that it would require 500,000,000 wagons thus loaded to hold the cotton crop of the last year of the 19th century? Did you push the matter a little further and find that these wagons, standing in a line, one behind the other, allowing twenty-six and four-tenths feet, would just exactly

## BELT THE EARTH?

And that passing at the rate of five miles an hour, ten hours a day, it would take the procession 500 days to pass you?

Had you noticed that the wheat crop loaded the same way would require a line of wagons 125,000 miles long, and that at the rate of five miles an hour it would take them RIGHT YEARS TO PASS YOU?

Did you push the investigation a little further and find that the corn crop, loaded the same way, would require 100,000,000 wagons, and would form a procession of commissary stores reaching to the moon and back, having enough of them left to belt the earth on the 35th parallel of latitude? These are big figures; note some of the little ones loaded the same way:

Tobacco wagons 2,500 miles long.

Apple wagons 75,000 miles long.

Egg wagons 25,000 miles long.

This last is a pretty good showing for the American hen of the last year of the 19th century, eh? So much for the farm.

Note the output of the manufactories, \$9,000,000,000. Note that to count this, dollar by dollar, would require more centuries than have been since Columbus saw Cat Island, if you count 120 per minute, eight hours a day, and lose no time with the gripe.

In the domain of mining, by the above plan, it would require fifty years to count the value of the output. These facts give some idea of the immensity of the production of material things. We stand astounded at the contemplation of it; then comes the reflection—

## ONE HUMAN CHARACTER

is greater than it all. And why? Because against all these products of the farm and factory and mine is written the stern law of decay. Ripening in the humble Christian character is the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." One single human heart is richer than all the treasure-houses of all this teeming land.

## TRANSPORTATION.

The second great element in a nation's wealth is its transportation. In this regard the century past has made a marvelous record. 210,000 miles of steam railway, carrying annually 500,000,000 persons, together with 750,000,000 tons of freight; all operated by 850,000 men. Notwithstanding all this, steam going out of date, as being a horse too slow for the 20th century to ride. Ah! how we go! Early and often: far and near: fast

and faster: the old man of seventy going further in a day, with less fatigue, than at fifteen he could have gone in a month.

## GO!

seems to be the word. In the presence of this great question of "GO" it might be well to consider three great facts:

1. We can not go to a better place than Home. With all its marvels of transportation, if the trains and trolleys, the boats and divers "mobilses" of this Republic do not land her citizen at the doorway of his own home, the faster transportation will bear us just so much the faster to an inevitable doom.

2. We cannot go beyond God. There have been some great thinkers in the century just past—some who earnestly sought to go beyond God—but these same thinkers have gone furthest to prove that it cannot be done. The 20th century will make marvelous improvements in transportation, it will not be able to carry us beyond God.

3. We can have no better purpose in all our going than that shown us by the Master "who went about doing good."

Ah! how many things have passed with the 19th century!—the useful, the beautiful, the glorious, the good. What can the 20th century bring that will not pass away? There are some things that do not pass away.

Product for the 20th century—CHARACTER. Transportation for the 20th century,—Such as will bear us swiftly Home, to God, to good works for humanity.

Blue Mountain, Miss., Jan. 8, 1901.

## Pride.

I don't want to be too quick nor too slow to take fright, but it does seem to me that we, as a people, are running a dangerous road for it is as true as truth can be that "Pride goeth before destruction and an haughty spirit," (pride's twin sister) [goeth] "before a fall"—Prov. 16:18.

Surely Paul saw the time we are now in and called it "perilous." II Tim. 3:1, 2.

Look at the drift we are in. It is astonishing.

For instance enter a church and it is plain to see that the thoughts of the people are on "the dress" instead of the service.

The preacher asks, "Let's kneel in prayer." How few will kneel, and especially, but not exclusively, among the ladies.

You would see a very small per cent kneel, a few lean over on the bench in front, some others bow the head over a little on the tips of the finger, or on a fan or parasol, while many simply sit up and look around.

It is true that the "spirit of the prayer" is what we want and the position has nothing to do in shaping the "spirit" but it is also true that the "spirit" has much to do with "shaping" the position.

The position is only an index (as a rule) to the "spirit of the worship."

Pride has choked the true spirit of the worship out and has caused genuine piety to run to a very low ebb.

Attend a funeral and you see the same ruler—Pride—sitting at the helm steering for them there.

The coffin must be a "show off" at a cost

of enough to purchase several coffins such as I always saw when I was in my "teens." Then they got some good lumber, some lining etc., hired a carpenter and put their dead away in a coffin fully as nice, and much more durable than the one used today; But oh! the "show off" was not there! Must have the "fine display" of a "bought" coffin now even if the money must be borrowed to purchase it.

What are we to do? Are we to drift on? If God's people do not take vigorous hold of this evil and put on all the check they can, where will it drift to?

Oh! Piety where art thou? O, for a return to the good old paths in which our forefathers trod!

Enter a service and listen to the songs! Today they have lost so much of that good "old time religion" ring which used to do our souls so much good.

How often do you now see during the singing those precious, briny tears flow down the cheeks of his children that we older folks used to see? Pride hath choked them back. Some one might step up to me and say "your grown children do that too." Yes, and that's what hurts me worst of all is the effect it has on my family.

I expect Lot was sad when he saw his children marrying those Sodomites, but his children, like ours, "drifted with the crowd."

We that are older ought and can stop much of the evil tendency of the drift of the day by a united effort by fathers and mothers.

Will not our preachers take hold of this great evil and heartily co-operate in helping to remove the evil I have only touched at?

May the Lord help us to return to the good old paths.

Yours in Christ,

ZEEK.

Cross Roads, Dec. 23, 1900.

## The Honor Roll.

Brother Editor—I wonder if some people who read the letters from some of our pastors wanting such and such a church put on the honor roll for paying the pastor will not conclude some of our churches are dishonest! I believe such letters do harm, while the writer does not intend it. The financial part of our church work is important, but it is not first. A church's spiritual standing is infinitely above all things else. I suppose a church might have financial life and spiritual life. The financial life never develops the spiritual life. If a church is well developed spiritually the financial part will have no trouble. A church can have a fine financial standing in the denomination and be at the lowest ebb spiritually.

But, a church well developed spiritually will be sure to see to her finances. Hence, if we emphasize and call special attention to the less important or secondary matter in our church work we will develop out of shape.

A church ought to pay her pastor what she promises to pay, but she ought to object to the pastor running to the State paper telling to the world she kept her word with him, just like she had not done so heretofore. I want to practice what I preach, Bro. Editor. Please find enclosed with this note \$2.00 for the paper to be used as you see proper.

Fraternally,

W. S. CULPPER.

Gloster, Miss., Jan. 1, 1900.



# THE BAPTIST.

\$2.00 Per Annum in Advance

Published Every Thursday

—BY THE—

Mississippi Baptist Publishing Co.,

—AT—

JACKSON. MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail-matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Progress.

THE BAPTIST transfers to its columns this week a most excellent article from the *Jack-Evening News*. The subject of which it treats is of the highest importance to the people of the State.

The suggestions of our esteemed neighbor are well and valuable and richly deserve a perusal by all thoughtful readers.

The *Evening News* extends greetings to its readers on this first day of the new year. The old year has passed out and in its expiring moments left the people of this great country healthy, prosperous and full of hope for the future. Freedom of speech has been maintained, and the outspoken and independent press has grown in strength and power and is now recognized as a great factor in disseminating information that permeates every locality of this great country. Railroads have increased in efficiency and multiplied in miles, and have made it possible for the establishment of every kind and character of industrial enterprise.

The investment of capital in the various industries has given employment to honest labor. The people are orderly, intelligent and ambitious for the common weal. The number of new railroads in contemplation in different parts of the State are receiving aid and encouragement from the people along their respective lines, and the promoters of the several roads are devoting time and money for the success of the enterprises.

In this day of advanced thought it is no longer a question for argument, but is admitted, "that railroads are the foundation stone of all other important industries."

A cotton or wool factory, oil mill, cotton compress, furniture or other factory established a few miles distant from a railroad, an investment would make a wise report

## THE BAPTIST.

January 17,

than the slothful servant criticised in the Book of books.

Therefore it is that the *News* has always favored good feeling and friendly relations between the people and the railroads. Their interests are identical, and the ultimate object of each is, the upbuilding, success and prosperity of the entire country.

To this end there could be no doubt or hesitation on the part of the people. Legislators should understand that it would be a fatal mistake to obstruct the efficiency of railroads, for they give life to other important industries and confer great and lasting benefits on the State.

It should be remembered that Mississippi is one of the Southern States that has passed through fearful ordeals, but has survived them all, and her people upon entering a new year feel an increased degree of courage and confidence in her present condition and future hopes, and are ready to join hands with the railroads in operation and those in process of construction, and all other industries and agencies that will add to the wealth, happiness and prosperity of the country.

## A WORD TO PASTORS.

As a rule there is not a more faithful class of men in the world than the pastors of Baptist churches. Their hands are full, their hearts are full; but most of their purses are empty, and of many of them it must be said, as our Master said of himself, they are homeless. They must be men of great versatility, perseverance and hopefulness, to nerve themselves for the everpresent conflict with sin, and for their continuance in well doing for humanity. There seems literally to be no end to the calls made upon them for service. They are wanted everywhere and for every thing.

And now "we" come to ask a little corner of their time. We want somebody to help us push the circulation of THE BAPTIST. We have been asking ourself the question, "To whom shall we go?" There seems to be none but the already heavily burdened pastors to whom we can hopefully look.

Now, brother pastor, we crave your aid in a general way always; for without you we are helpless. But suffer us to designate one particular way in which you might help extend the circulation of our paper now.

We are offering a really splendid Teacher's Bible and THE BAPTIST to new subscribers for only \$2.90. As there will be found in every congregation some who do not get THE BAPTIST, and hence do not see or know of this unusual offer, will you not kindly call attention from your pulpit to this opportunity, and emphasize the importance of utilizing it? And then talk privately with your people and propose to take their money and forward it to THE BAPTIST.

In this way you can help your own work, and also help the work in general.

## Our Sunday Schools.

Reminiscences of the Mississippi Baptist Association.

[An address of Geo. F. Webb before the Sunday School Convention at Gloster, Miss., April 30, 1899.]

This subject has been assigned by the Committee on Program, to our venerable brother, W. Z. Lee, and myself. I suppose, on account of our advanced age, and long membership in the Baptist church, both of us having been members of the same church organization for more than half a century, and all that long period of time, working under the jurisdiction of this time-honored body, and it is reasonable to suppose that we would be somewhat observant of events affecting the work and progress of this Association, as well as the churches then and now, composing it. Short of this, would not argue well for the interest we have taken in our work, which I hope has to some extent, had our attention; but the frailty of our memories will cause us to omit the mention of many names, occurrences and things to which we would be glad to call your attention upon this occasion, but they are lost in the memory's waste; but from printed data, will try briefly to outline some features and historic facts relative to this ancient denominational work, obtained from the dusty tomes of our church history, from the beginning of the 19th century (now nearing its close, and soon to be numbered with the past) to the present time.

The first Baptist church ever organized in the Mississippi Territory, or Natchez country, as this section was then called, was Salem. This church was constituted by a few Baptists, who were originally from South Carolina, who had settled just north of the city of Natchez, where they constituted this church, without the presence of a presbytery of ministers, or an ordained minister of the gospel. The members, however informal, held regular service for some time, when to their great joy, was joined to their body a Baptist minister, by the name of Mulkey. This was the cause of the Roman Catholics sending an officer to put a stop to their meetings, and for a time did so. This then being a Spanish colony, intensely Catholic and imbued with all the Spanish cruelty characteristic of their race. But about this time the Americans were under treaty stipulations to have possession of the Natchez country, and the stars and stripes went up, and under the authority of the United States these Baptists renewed their religious services, as when first constituted; and Salem church, with four other churches, namely: New Hope, Bethel, New Providence and Ebenezer, with delegates from these five churches, met at Cole's creek for the purpose of forming an Association; and in the month of September in the year 1806, did so, and "The Mississippi Baptist Association" is the result of their labors in this behalf, and under which the sister churches now work, and have done so for more than three-quarters of a century, the work was well done, and God has blessed it.

At that day and time, there were only five Baptist churches within a radius of many hundred miles, extending from middle Mississippi to the Gulf of Mexico, and from the Mississippi river to Pearl river, and most of this territory was occupied by Indians, and the country in an unbroken forest, without roads, bridges or other way marks, than the Indian trails, only susceptible of travel on foot or horseback; and these trails only lead-

1901

ing from one hunting ground to another, where all was as silent as the solitude of an endless forest could make it. It was along these trails that our pioneer heralds of the cross, plodded their weary way to meet their appointments, where they were going to try to preach the gospel of Christ, in the love and fear of God, and who felt that woe is me, if I preach not the gospel.

It was along these solitary Indian trails that Elders Bailey Chaney, David Cooper, Richard Curtis, William Chaney and Ezra Courtney, with others who came after them. Such men as Charles Felder, Shadrick Coker, Jesse Young, Asa Mercer, Thomas Bond, Zachariah Reeves and Rowland Wilkison, and others like them, with saddlebags, equipped by a suit of home made jeans that their good wives had spun, wove, cut and made specially for them to wear to the Association, and on other great occasions, filling one end of their saddle bags, and in the other end, their well-worn family Bible, and Watt's hymns, well secured from wear and water by a large bandanna handkerchief, brilliant in colors of red white and blue. With this humble and unostentatious outfit, without money or scrip, they left their good wives in charge of home and children, for days at a time, to fill their appointments to preach, at a distance of a hundred miles away, and beyond streams that could only be crossed by swimming them with their horses. Yet, notwithstanding these barriers, they seldom failed to fill their appointments, and their flocks to whom they preached the Truth, earnestly in soberness and simplicity, as Christ and the Apostles did in the days of John the Baptist, and God has blessed their labors in an especial manner, as He ever will do, the preaching of his chosen messengers.

These aged veterans of the cross, had but few churches, with small membership in each church when they inaugurated or denominational work, in these then Western wilds, as before stated, in the formation of the Mississippi Association, now known as "The Mother Association," so called for the reason that it was the first, and has furnished an admirable model for church work, and containing the articles of faith, ever held by

## THE BAPTIST.

Baptists, from the days of John the Baptist, when Christ said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." We believe that the church then established is the beginning of a long succession of churches of the same faith and order that we hold, and that ring down the ages from that day to the present, and have been held by Baptists all along this line, and will continue to be so recognized in the church triumphant.

As Baptists we hold the same doctrine, ordinances, usages and practices as, I verily believe, Christ and the Apostles taught, as we learn them from the pages of the New Testament, and we hope and pray that the fundamental principles, doctrines, ordinances and practices held by Baptists in accordance with Christ's teachings, may continue unchanged through coming ages, as we believe they will be approved in the church Triumphant. They have stood the test of rigid scrutiny and acrimonious criticism for nearly twenty centuries, and often suffered bitter persecutions far more than anyone religious denomination, yet fell not because of the foundation upon which Christ built it. This, I verily believe.

Of those who figured in the formation of the Mississippi Baptist Association, not one is now among the living, all silent in their graves; yet their works survive them, and will outlive empires and kingdoms, yet to come and go. I am glad to know that our beloved denomination will leave this noble work on record for the use of generations to come, in their church work, and in their associated capacity, as we verily believe, all the principles set forth in our Articles of Faith, and church work are in accord with the teachings of our Lord and Savior, Jesus Christ, to whom be glory and honor, world without end.

God grant that we may all come up at last for judgment before Him, with palms of victory, and robes washed and made white in the blood of the Lamb. The Sunday School work is, and has for many years been, with me, a hobby, using a common expression, it is a work that should be cherished by the Baptists of this Association, as all Christians and lovers of the truth, when

and wherever properly conducted, it becomes an important factor and an instrumental in the conversion of sinners, and the building up of Christ's church. Second only to the work of the ministry, in imparting knowledge of the teachings of the Scriptures to the young, thus qualifying them for the high duties and the responsibilities of church members. I am glad that our church at Liberty, has generally kept up a Sunday School, ever since its constitution, with the exception of short intervals; and, I believe, has materially aided in keeping up a lively interest in our regular church services on Sundays. The Sunday School lessons have a happy influence on the minds of the children, in preparing them for further instruction from the pastors of the churches.

For six consecutive years, I had the honor of holding the important office of Superintendent of the Sunday School at Liberty, and never absent from its service during this term of years, except when in attendance as a delegate to conventions and associations from the churches or Sunday School. My management of the Sunday School was very imperfect, but I did the best I could; and with the help of the teachers of the classes, secured a good attendance with increasing members while acting as Superintendent, as before stated.

It will not be denied that the Baptists have suffered more persecutions than any other religious sect or denomination of Christians, yet, have withstood the attack of the enemies of Christ, for nearly twenty centuries, and have been constantly gaining strength in numbers and in influence; still singing the songs of Moses, and the Lamb, that started the tears down the aged and furrowed cheeks of our dear old sisters and brothers as they call back to memory the scenes of their prime of life, and of faces once radiant with beauty, but long since gone back to dust. As age comes on, Oh, how sad we feel, and for a while try to cover the wrinkles and hide the ravages of time, but alas! alas! when time, with his iron-shod feet, steps on the face, the hoof-marks remain, they are there to stay. But let us cheer up, for many of us are almost in sight of the celestial city, and may we so live that we may never have any regretful recollections, and will soon bask in the sunlight of perennial spring, where we will be forever vigorous, forever happy and forever young.

Let us try to live lives of righteousness, it will pay best in life, it will pay best in death, it will pay best in judgment, and pay best in eternity.

But why lengthen out a closing song, And why a final note prolong?

MCCALL'S BAZAR PAT-  
TERNS, 10 and 15  
cents.

MCCALL'S MAGAZINE,  
5 cents.

JONES BROS. & CO.'S BAZAR  
OF FASHIONS, ISSUED  
EVERY MONTH  
FREE.

## JONES BROS. & CO.'s Mammoth Retail Stores!

Jackson's Best, Biggest and Busiest Store, the store  
that saves you money on everything you buy.

A Visit to Our Store is Time and Money Well Spent.

W. B.,

ERECT FORM CORSETS.

WHITE AND BLACK.

\$1.00 and \$1.50.

### Skirts.

Ladies' extra heavy walking or rainy  
day Skirts, eight rows stitching around  
bottom, colors oxford and black, fit and  
hang perfectly. Only \$3.50 each.

### Waists.

French flannel Waists, trimmed in  
soutache braid, all sizes and colors.  
Special price, \$1.95 each.

### Umbrellas.

Ladies' Umbrellas, mercerized covers,  
steel rods; beautiful assortment of  
handles; regular \$1.50 quality. Now on  
sale at \$1.00 each.

### Underwear.

All grades and all Prices. SPECIAL  
VALUES. Ladies' heavy Egyptian ribbed  
Vests and Pants at 50 cents per suit.  
Children's union suits, 25c, 50c and  
75 cents.  
Ladies' heavy fleece-lined Vests and  
Pants, at 95c per suit.

### Millinery.

We sell more Millinery than all other  
Jackson stores put together. You can  
buy in our store the finest Millinery at  
the lowest prices. We sell all our Mil-  
linery on the small-profit plan.

Ladies' Walking Hats, 50c, 75c, \$1,  
\$1.50 and \$1.75.

All our fine pattern Hats now on sale  
at from \$4.90 to \$9.75. New goods by  
express every day.

### Dress Goods.

We name a few of our many bargains  
in Dress Goods. 38-inch Venetians, all  
wool worth 75c, now on sale at 50 cents  
a yard.

52-inch Broadcloths, all wool, worth  
\$1.25, now on sale at \$1 a yard.

Black Cheviot Serges at 50c, 75c and  
\$1 a yard.

Bedsteads at 35c, 45c, 50c and 60c a  
yard.



## The Home.

## All is Well.

The corpse is empty now of birds,  
The fields are bare and dreary,  
Of the songless, flowerless path  
Our feet are oft weary;  
At joy-bells down fair nature's knell—  
Is Christmas—all is well.  
With loss of days were precious lives—  
So pure and true and loving!  
But more than any lives we keep  
Are dearest for the losing;  
At each dark sorrow owns the spell—  
Is Christmas—all is well.

But oft along the darkened way  
Hope's torch grew dim and dimmer,  
Until it strained our eyes to catch  
Love's image through the glimmer;  
But light streams where the shadows  
fell—  
Is Christmas—all is well.

ERON OPHA GREGORY.

## Hidden Purposes.

What human mind can fathom Love,  
Divine?  
Who on earth can trace God's de-  
sign?  
In heaven, the work of his creative  
mind,  
Is far above the frail works of man-  
kind,  
So are his thoughts beyond the mind  
of men,  
His priceless love beyond all human  
ken.

O, God, to me how blest are all thy  
ways,  
How sweet thy love, surpassing all the  
praise,  
My finite heart would bring. Though  
oft beneath  
A frown thy love is hid; at times  
wreath  
Of justice crowns thy grace, yet do I  
see,  
Beneath it all, Love shining through to  
me.

But, Lord, at times thy stroke seems  
hard to bear;  
Wearied and burdened oft I am with  
care;  
Afflictions try my heart; my mind is  
fraught  
With many a checkered, disappointing  
thought.  
And tearfully I wonder why on me  
Such overwhelming trials poured  
should be;  
Then comes the answer from the heart  
planned,  
"Not now, but sometimes thou shalt  
understand."—Ex.

## Worry and Its Antidote.

If asked to state in a single word  
the prime cause of their sleepless-  
ness, nine out of ten would say,  
"I am worried." What is worry?  
Anxious thought out of place; a  
worry when it bears no fruit in de-  
finite plan and practical action.  
Worry is extremely complex, but  
its conspicuous elements are per-  
plexity and indecision, coupled  
with dread of contingences; for,  
one can grasp the situation and de-

cide what to do, does not worry  
vanish? The man who can settle  
overnight his exact plans for to-  
morrow, goes to sleep. Study the  
way in which worry operates, and  
you discover its elements. Its per-  
plexity wanders over the vague  
field of possibility, its indecision  
moves from point to point, uncer-  
tain where to drive the first stake;  
while its apprehensiveness diverts  
the mind from even these flighty  
surveys by its suggestion of failure  
or disaster in whatever might be  
attempted. In this strain of spec-  
ulation, without beginning and  
without end, the brain is like an  
engine running under full head-  
with the power transferred to the  
wheels. It is this kind of medi-  
tation that produces morbid men-  
tality and the nervous wakeful-  
ness that, long continued, becomes  
habitual insomnia.

Mental anxiety often leads to  
neglect of health, and a depressed  
physical condition in turn reacts  
upon the mind. Many persons  
when worried or grieved retire  
nominally to rest, but actually to  
bury hot in smothering pillows and  
weep hysterically until the eyelids  
are inflamed, and the whole body  
feverish and wretchedly uncomfor-  
table. This is the worst thing  
they could do, mentally or physi-  
cally. "A good cry" is now and  
then quite a solid comfort, as Tom  
Dodd has declared; but only under  
certain conditions, and those not  
frequent. Rather, it is an excess of  
under emotion that thus finds  
a wholesome relief. But when as-  
sailed by stern anxieties, beware  
of tears. If you feel them starting,  
drive them back with a smile. In-  
stead of letting sleepless worry  
make you ill, take a soothing, re-  
freshing bath, and attend to every  
hygienic and esthetic detail of the  
body; then clothe this physical  
perfection of daintiness in the  
finest linen and the most stylish  
and becoming outer garments. The  
effect is conscious dignity sustained  
by physical presence. In thus  
causing to adorn the temple, you  
have done honor to the soul. To  
be well groomed and well dressed  
is one expression of that self-re-  
spect without which no character  
is strong. Add to the mental ben-  
efit the physical effect of the bath,  
and the conditions for restful sleep  
are largely attained: When mind  
and body are in a normal state, the  
giant worry seems to dwindle.  
And when, refusing to vanish al-  
together, it threatens you with a  
sleepless night, you can look it in  
the face and say, "I know just  
what you are, and the extent of  
your power to harass me: since you  
have nothing new to divulge at

# ROYAL BAKING POWDER

ABSOLUTELY PURE  
Makes the food more delicious and wholesome

present, I will banish you and go  
to sleep." It is an audacious worry  
that hangs around after a philo-  
sophical dismissal.

## A Word to Girls and Parents.

An incident that became known  
to me and bearing "Mother" Hil-  
bush, matron of the "Florence  
Crittenden Home" of Meridian on  
Dec. 31st, 1900, a few hours before  
the close of the 19th century, influ-  
ences me to write this article.

This rescue work where a girl  
has made the first crooked step,  
lost her honor, character, pride,  
chance to marry, with no future  
before her, heart broken, weeping  
her eyes red all the while, rather  
be dead than alive and would kill  
herself or the child if it was not  
murder and eternal damnation,  
with no desire to continue a life of  
sin and shame, but anxious to re-  
form and be forgiven by relatives,  
friends and their God, it is a grand  
and noble institution to take them  
in, care for their bodies and teach  
them Christ did forgive their sis-  
ters and that God for Christ's sake  
will forgive them and give them a  
new heart and a home in heaven,  
and Christian people will forgive  
them and encourage them to live  
down the stain they have put upon  
themselves and family. The reason  
more people are not interested in  
this work is because they have never  
investigated it, and are ignorant  
of the object and results of these  
homes for erring girls, and what  
it is to save a girl to the world and  
her soul for heaven. Brethren and  
sisters, it is worthy of your moral  
support, your prayers and financial  
support. Now while these homes  
are good your homes are bet-  
ter, and an ounce of prevention is  
worth a ton of cure. If parents  
will make companions of their  
children, have them to make a con-  
fident of them and explain to them  
things they should know from the  
time they are little tots, there will  
be fewer unhappy marriages and  
divorce suits.

Explain to the boys that they  
can destroy their minds, take the  
luster out of their eyes, dwarf their  
bodies, and destroy their happi-  
ness in life, and there will be fewer  
quack advertising nostrums for lost  
manhood, fewer suicides and in-

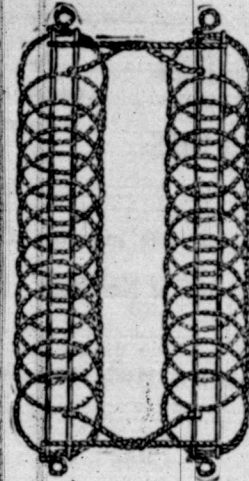
mates of insane asylum. If the  
mothers will stop their grown-up  
daughters from staying up at  
nights and sleeping all day, from  
buggy rides in top buggies where  
the seat is about wide enough for  
one person, moonlight drives, and  
hay rides, have them to put more  
of their evening dresses in the  
waist and less in the skirt, have  
their callers to leave at ten o'clock  
and their daughters return from  
sociables at that hour and not at-  
tend banquets or wine suppers  
dance halls or balls where they  
have the "hug-up and merry-go-  
round" dance—teach them that  
it is time enough for a man to hold  
her hand, hug or kiss her or  
any familiarity when she is his  
wife and there will be fewer com-  
pulsory weddings and less use for  
rescue homes. There never was a  
man that expected to become a  
drunkard when he commenced tip-  
pling or moderate drinking, but  
everyone that made a drunkard  
took the first drink and no girl  
thinks she will ever yield to the  
wicked desires of men but at cer-  
tain times their will power is not  
as strong and mothers think my  
girl is too strong minded and too  
much of a lady to fall, but nearly  
every fallen woman was her moth-  
er's darling.

W. H. PATTON.

## A Contrast of Ideals.

We must never forget the great  
contrast of ideals and purposes of  
these missionaries. The Roman  
Catholics, noble, self-denying, self-  
effacing, willing martyr as he often  
is, forms a community, holds his  
converts to the church, but does  
not in any appreciable way touch  
the art, literature, traditions or  
ideals of his people. If his pupils  
are good Catholics, they may still  
plod on in their old ruts. But the  
Protestant missionary comes to re-  
form society. He brings heaven,  
he makes upheaval, he influences  
art, literature, tradition, ideals.  
He gives a new view and compels  
change, and change for the  
better.—Wm. Elliott Griffiths.

## Wire Photo Holders,



These are very useful articles for  
holding cards, photos, etc. It ad-  
mits of a handsome decoration with  
ribbon. Just the thing for am-  
ateur photographers. Made of  
twisted steel wire, brightly  
trimmed.  
Prices 15c to 35c for the single or  
double holders. Folding racks 20c  
to 25c.

## The Bookery.

214 South State Street.  
JACKSON, MISS.

## SOUTHERN RAILWAY.

6,888 MILES—ONE MANAGEMENT.

Penetrating Right Southern States,  
Reaching Principal Cities of the  
South with Its Own Lines.  
Solid Vestibuled Trains.  
Unexcelled Equipment.  
Fast Schedules.

DINING CARS—Are operated on  
Southern Railway trains.

OBSERVATION CARS on Washing-  
ton and Southwestern Vestibule Limited,  
and Washington and Chattanooga Lim-  
ited via Lynchburg.

ELEGANT PULLMAN SLEEPING  
CARS—Of the latest pattern, on all  
through trains.

J. M. CULP,  
Traffic Manager, Washington, D. C.  
W. A. TURK,  
Gen'l Pass. Agt., Washington, D. C.  
C. A. BENSCOTER,  
Asst. Gen. Pass. Agt., Chattanooga, Tenn.

Write Quick For FREE  
POSITIONS GUARANTEED.  
Under \$3,000 Cash Deposit.  
Railroad Fare Paid.  
Get all your 25¢ Book. Very Cheap.  
Chicago-Albany-Boston, N. Y.

## DR. WM. WRIGHT, DENTIST.

OFFICE,  
First National Bank Bldg.  
Rooms 6, 7, 8 and 9.  
JACKSON - MISS.

## HARRIS' Business COLLEGE JACKSON, MISS.

Will Refund All Your Tuition.  
Under their guarantee plan, if they  
fail to secure you a position.  
They Pay Your Car Fare.  
Beautiful catalogue on applica-  
tion. Aug 21r

When Traveling  
Make No Mistake.  
But see that your ticket  
reads via

QUEEN & CRESCENT  
ROUTE  
NEW ORLEANS & NORTH-EASTERN R.R.  
ALABAMA & VICKSBURG R.R.  
VICKSBURG, SHREVEPORT & PACIFIC R.R.

Through Tickets to All Points.  
SOLID VESTIBULED TRAINS.  
FAST TIME CLOSE CONNECTIONS.  
THROUGH SLEEPERS.  
For full information, call on your  
nearest Queen & Crescent Ticket Agent,  
or address  
R. J. ANDERSON, A. G. P. A.,  
New Orleans, La.  
GEO. H. SMITH, G. P. A., New Orleans.  
Feb 9-11

## Mobile & Ohio R. R.

ST. LOUIS, CHICAGO, ST. PAUL,  
OMAHA, KANSAS CITY,  
DETROIT, TOLEDO, and  
ALL POINTS

North, East and West.  
CAIRO, MEMPHIS, NEW ORLEANS  
MOBILE, BIRMINGHAM,  
NASHVILLE, CHATTANOOGA,  
MONTGOMERY, THOMASVILLE,  
ATLANTA, AUGUSTA,  
CHARLESTON, SAVANNAH,  
JACKSONVILLE, TAMPA,  
PORT TAMPA, MIAMI, and

All Points in the Southeast.  
Elegant Vestibuled first-class coaches  
with smoking room and complete toilet  
rooms and lavatories for ladies and  
gentlemen. Porter in attendance,  
charged with the comfort of passen-  
gers. Also vestibuled Pullman Palace  
Sleeping Cars, with Drawing-Room  
and Buffet, between St. Louis and Mo-  
bile, New Orleans, Montgomery, Thom-  
asville and Jacksonville, Fla.

E. B. BLAIR  
Traveling Passenger Agent.  
Jackson, Tennessee.

## Your Home Is Not Complete

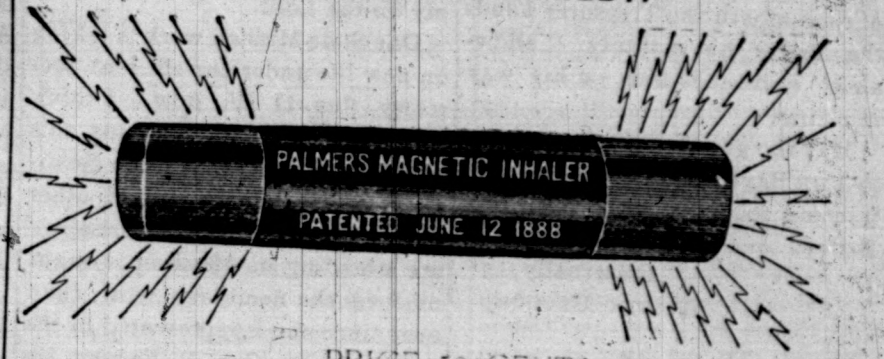


Unless you have a PIANO or  
an ORGAN in it. Either will  
help to make it attractive to  
your children and make them  
enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buy-  
ing one. We generally make the terms to suit the purchaser. Our line  
is so varied in price, quality and style that we know we can suit all.  
We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent,  
Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann  
Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line  
of small musical instruments and sheet music. If you are in the market  
for anything in our line, just drop us a postal card and we will send you  
catalogues with prices and terms. Mail orders will receive our prompt  
and special attention.

PATTON & WHITE,  
318 E. Capitol St., JACKSON, MISS.

## THE LITTLE DOCTOR. A WONDERFUL REMEDY.



For the prompt relief and speedy cure of Cold, Catarrh, La Grippe, Hay Fever,  
Asthma, Headache, Bronchitis, Sorethroat, Hoarseness, and all Head, Throat  
and Lung Diseases. A sure preventative of all Contagious Germ  
Unusually for Convenience, Durability, Neatness, Power and Immediate results  
Always Ready. Vest pocket size. One minute's use will convince you that  
it is an absolute necessity for every one in every family.

REV. EDGAR E. FOLK, M. D., Editor Baptist and Reflector Nashville,  
Tenn.: The Inhaler has saved me, I believe, from many a threatening cold, be-  
sides relieving catarrh, headache, etc.

T. B. BLAIRLOCK, Thomastown, Miss.: I have been deaf in one ear a  
number of years, the result of an abscess produced by measles. After using the In-  
haler a short time, the deafness entirely disappeared. In addition to that it is the  
best remedy for colds that I have ever used.

Extraordinary Inducements Offered to Active Agents. Write for Terms.  
Who would not give 50 cents for speedy relief from severe Headache, Hoarse-  
ness, Asthma, Catarrh, etc? Hundreds will testify that the Inhaler has done  
this for them and it will do it for all. Six millions sold. Price 50 cents, post paid.  
Remit by money order or stamps. Address all orders to the

BAPTIST AND REFLECTOR,  
Nashville, Tenn.

THE CRITERION.  
\$1.00 A YEAR. 10 CENTS A COPY.  
The Best Illustrated Monthly Magazine of the Kind Published.

Its pages are filled by a brilliant array of writers and artists. Its authori-  
tative and independent review of Books, Plays, Music and Art, its clever stories,  
strong special articles, humor and verse, with fine illustrations, make it a neces-  
sary in every intelligent home. The very low subscription price—\$1.00 per year  
—puts it within the reach of all. Reliable agents wanted in every town. Ex-  
traordinary inducements. Write for particulars.

A Trial Subscription will Prove It.  
WRITE TO-DAY FOR SAMPLE COPY.  
Criterion Publication Co., Subscription Department, 41 East 21st St., N. Y. City.







## Ministers and Churches.

## CORINTH.

Last Sunday morning, our Sunday School, by unanimous vote, decided to support one of the orphans in Mississippi Baptist Orphanage. The Treasurer was instructed to send Bro. Foster a check for the necessary amount, the first of each month.

Our church begins the new year and the new century out of debt and with some money on hand. The Sunday School is out of debt and has some twenty-seven dollars in the treasury. The Ladies Aid Society has done a noble work and starts on the new year with some fifteen dollars ahead. During the last eight months, the church has paid some back debts and has done some much needed repairs on the church buildings and besides has given as much as two hundred and fifty dollars for missions and charitable purposes.

The church does not wait till the end of the year to pay the pastor. But about two days before the first of each month the Treasurer hands the Pastor his monthly "allowance" and sends him on his way rejoicing.

May the greatest of success come to THE BAPTIST this year and may it come to abide with you, Bro. Bailey.

Fraternal,  
AUSTIN CRETCH,

## Old Kentucky.

The political storm that raged so furiously over Kentucky a year and more ago, has subsided. All is calm with us now save the growls of each political party against the other for being the cause of the disgraceful disturbances.

## A YOUNG GOVERNOR.

We have in our State, I presume, the youngest governor of any state in the Union. The law requires that the governor shall be 30 years of age. Gov. Beckam was 30 in Aug. before his election in Nov. that finally resulted in making him governor. His mother occupies the unique position of being the daughter, sister and a mother of a governor. Bardonia has the honor of being the home of our young governor. On his last visit to us, bringing his young bride, the people of this community gave him an informal reception, but a certain people made a "ball" a part of the evening's entertainment, many of us could not conscientiously at-

tend. But for this being such a Catholic community the "ball" would not have been a part of the entertainment.

Rev. W. K. Penrod has left Paducah, Ky., for Ennis, Tex. I learn from private sources that Bro. Penrod did genuine good work in Paducah—work that will abide. Bro. G. W. Perryman of Middlesboro, Ky., follows him as pastor at Paducah. Bro. Perryman was deeply interested in the "Mountain Work" in our states and, while pastor in Middlesboro, devoted a good deal of his time to visiting associations and preaching here and there among them. Our State Mission Board is turning its attention more and more to this region as the section calling for the greatest attention and endeavor. Ex-Gov. Northern in one of his political campaigns in the mountains of Georgia is said to have asked a mountaineer what were the geological formations of those mountains? "Baptists, Baptists," said he, "all Baptists." We may say the same for the mountains of Kentucky. We hope, by God's help to make out of these mountain Baptists a powerful and aggressive army for the Lord.

Our State Mission work is taking on new life under our efficient secretary, Rev. G. W. Bow. I think we will do more for missions this year than ever before. Our Seminary is treading the path of other days and peace and God's blessings are attending it. Mississippi ought to love the Seminary more than ever since she is represented in the faculty by Dr. Geo. B. Eager. He spent Christmas day with his sister here. He has thrown himself heart and soul into his new position and his work is moving on most encouragingly.

We have never anywhere recorded so many tokens of love and confidence as have come in from these dear people in the past two or three weeks. Close to 200 of the members in one way or another remembered us. The love and confidence of his people are worth more to a pastor in his work than anything else besides. Happy the pastor who can live on the aroma of his people's love.

I. P. TROTTER.

## Ebenezer Church.

This church will soon be 95 years old, having been constituted in 1806. In 1906 she will be 100 years old; and will, no doubt, have some suitable service to celebrate her one hundredth birth day. If she could, by that time, have a nice new house of worship to move into and hold the service, many

would rejoice. Sometimes great changes come in five years. May a new house come for Ebenezer.

We have preaching twice a month, Sunday School every Sunday; prayer-meeting just before Sunday School; the Lord's Supper and a collection, quarterly.

Last thanksgivings day we had service and a collection. The amount contributed was \$26.50. Sixteen dollars and a half went to Bro. Foster for the Orphanage; five dollars to Bro. Everett for the Reeves' monument, and five dollars to the First Baptist Church, Galveston, Texas.

The third Sunday in December was our regular communion and collection. The collection, \$10.00, was for sustentation, to help old preachers.

One day before Christmas many of the brethren, sisters and friends met at the store of Bro. R. D. J. Smith, and made up a nice, large "Christmas gift" for the pastor. It was sent over near night in a wagon. There was a barrel of flour, a ham, a bucket of sugar, cheese, oat-meal, macaroni, oranges, apples, nuts and a nice cake. Also a box well packed with dry goods. A nice linen table-cloth, pair of sheets, towels, cotton cloth, calico, a \$3 lamp, etc., etc. Also a purse with \$3.05 in it. A moderate estimate will place the contents of the wagon at \$25. So many had a kind hand in this that I will not attempt to write the names. I want them all to know that much happiness was added to the heart, and many comforts to the home and family of the pastor of Ebenezer church.

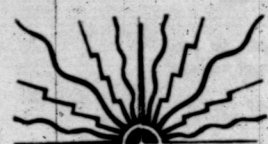
Just about the same time came a letter from brother S. H. Perkins with a check for \$29.00 from the Norwood church and congregation, with love and "best wishes." Also a letter from brethren Jackson and Causey, with a check for \$8.00 from New Providence, as a "token of remembrance."

Now, I believe that our Heavenly Father puts it into the hearts of the people to do these things for his humble and unworthy servants. It fills the heart with humility, gratitude and love. It makes one feel that God is good—that God is love. It makes me wish I could sing, with loud voice and sweet notes, "Praise God from whom all blessings flow."

Now, "my heart's desire and prayer to God" is that all who have been so kind to me and mine, may have peace, prosperity and happiness.

THOS. LANDELL.

January 17,



MORE THAN  
A BILLION  
OF DOLLARS

ON  
DECEMBER  
THE 31ST  
1899

The Mutual Life Insurance Company of New York

RICHARD A. McCURDY, Pres.

HAD

\$1,052,665.21 of Insurance  
in force

It has paid policy-holders since

1843 - - - \$514,177,946

and

Now holds in

trust for them - \$301,844,537

Careful Investments  
Liberality to the Insured  
Prompt Payment of claims  
The most liberal form of Policy Loans to the Insured

HAVE  
BROUGHT  
THESE  
GREAT  
RESULTS

Reserve Liability Dec. 31, 1899

\$248,984,609.00

Contingent Guarantee Fund

\$47,952,548.00

For full particulars regarding any form of policy apply to

Post & Bowles

Managers

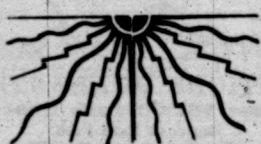
618 COMMON ST.

NEW ORLEANS, LA.

R. P. Moore

Agent

JACKSON, MISS.



## Deaths.

## W. J. Lea.

Died at 9 p. m. Jan. 1, 1901, near Gillsburg, Miss., W. J. Lea, aged 59 years and 24 days.

Bro. Lea was a faithful Christian, having united with the church in early life. He was regular and cheerful in the discharge of his duties. Among his last utterances was this: "I have loved the Savior forty years." He was never married. In the family graveyard where his kindred lie, his body awaits the coming of the Lord.

T. C. S.

## Died.

On Wednesday evening January 10, 1901, Tessie Davis Neal passed calmly but triumphantly across the river of Death. She died realizing the power and presence of her Lord to uphold and comfort her.

She was the oldest daughter of W. R. and Mrs. Phebe Davis, of Houston. She was married to George I. Neal last February; joined the Baptist church in October. Her oldest brother died October 22, and the family is almost heart-broken.

To the relatives of our dear sister we tender our deepest sympathies.

J. PARKER WHITE.

## Mrs. Angie McMorris.

This good woman was born in South Carolina, she died in Brooksville, Miss., January 9, 1901, in the 68th year of her age. She and her husband were married in South Carolina before moving to Mississippi. There were born unto them six sons and two daughters, all of whom are now living and married. Her husband preceded her to the grave about twenty years ago. She remained a widow and devoted the rest of life to the training of her children, who now occupy responsible positions in business circles. She professed faith in Christ and united with the church when a girl, and continued a worthy member, faithful to her high calling of God in Christ, all through life. "Blessed are the dead who die in the Lord, yea, saith the spirit, from henceforth.

M. V. N.,  
Pastor.

## In Memory.

On Friday evening January the 4th, 1901, death entered the home of Bro. and Sister Wilborn Hines and took from them little Hubert, eldest son, aged 4 years 1 month and 1 day, after suffering only a few days.

Hubert was a bright and promising boy, kind, gentle, and affectionate, and traits that made him a favorite with his playmates and all who knew him.

Oh! who can know the anguish that tears a parent's heart when called by the angel Death with a dearest child to part!

But the Lord hath loaned him to you, And the Lord hath taken away, And blessed be his holy name. Sleep on little Hubert

Take thy rest.

God hath called thee home, He knoweth best.

H. M. W.  
Kosciusko, Miss., Jan. 11th, 1901.

## Miss Adaline Cotton.

Miss Adaline Cotton, daughter of Mr. and Mrs. H. A. Cotton, of Little Springs, Miss., after suffering for two weeks with pneumonia. She took her flight for her heavenly home to be with God and the Redeemer in heaven the land of joy and sunshine, where dwells no bodily pain, nor disease of any kind; but perfect happiness, untold pleasure and peace, sweet peace, in all of its glory, splendor and beauty and joys that perisheth not. Earthly treasures may and do pass away, but heavenly treasures never, no never. Oh! weeping father and mother, weep not, she, the sweet daughter and sister is at rest.

"One less at home!  
The charmed circle broken; a dear face  
Missed day by day from its accustomed place  
But, cleansed and saved and perfected  
By grace.  
One more in heaven!  
One less at home!  
One voice of welcome hushed, and evermore  
One farewell word unspoken; on the shore  
Where parting comes not, one soul landed more.  
One more in heaven!  
One more at home.

This is not home where, cramped in earthly mould  
Our sight of Christ is dim, our love is cold,  
But there, face to face we shall behold,  
Is home and heaven."

J. B. QUIN.

Clinton, Miss Jan. 12, 1901.

## In Memory of Our Beloved Sister.

Mrs. Etta Claughton was born in Franklin county, Miss., July 17, 1866, died September 23, 1900. Sister Claughton was the daughter of A. G. and Mary J. Dobyns. She was married to O. P. Claughton on the 1st day of November 1896. Three children were the fruit of this marriage. Two of which are living, the youngest child being only a few weeks old at the death of its mother. Sister Claughton joined Union Baptist church in November 1882, and was baptized by Bro. G. W. Farmer. She was a consistent member, always ready to give her aid to the advancement of the church. She was also a leading member of our church choir. Her loud and sweet voice has been missed and lamented. She was a kind and affectionate wife, a loving mother, a true friend, a warm and devoted Christian. She was beloved by the church and neighbors. She was conscious to the last, although her sufferings were long and severe, she bore them with Christian patience, ready to hear the Master say, Well done thou good and faithful servant, enter into the joys of thy Lord. In the home, church and neighborhood she is sadly missed along life's weary road.

Dear children you will yearn for that true and tender heart, long for mother's bright smiles to see. 'Tis God who has called her home, but you lose not wholly what he has given. She lives in thought and in deed as truly as in heaven.

Dear sister thou hast left us,  
We our loss do deeply feel,  
But 'tis God that hath bereft us;  
He can all our sorrows heal.

## Marriages.

## BENNETT-WHITE.

At the Baptist church in Houston, on the morning of the 12th of December, 1900, Mr. A. P. Bennett, of Pittsboro, Miss., to Miss Roma White, of Houston.

At the residence of the bride's father, Bro. J. Thompson, of Houston, Miss., on the evening of December 19, 1900, Mr. L. D. Gray to Miss Alice Thompson.

In the Collins Hotel, of Houston, on the morning of December 27, 1900, Mr. J. T. Gibbs to Miss Annie Carroll, both of Montpelier, Miss. The writer officiating.

J. PARKER WHITE.

At the home of the bride's father, Mr. A. M. Loran, of Florida, Miss., January 13, 1901, Mr. C. C. Hammack to Miss Maude Loran. The writer officiating.

May their pathway be strewn with fragrant flowers, and may the stars of hope, prosperity, usefulness and happiness shine upon them from a cloudless sky.

J. R. NUTT.

## Some Thoughts.

There is much being said of late about that Baptist book, "Why and Why Not;" and about making our doctrines known, as if the writing of Baptist books would indoctrinate the churches.

There is but one way to develop our churches, from the standpoint of doctrine, and that is from the pulpit.

Our preachers are sadly neglecting this, and many of the churches are being filled with a lot of weaklings that cannot endure sound doctrine.

It is very common to hear young Baptists say: "As for the church, I would just as soon be a Methodist." Through the glasses from which I look, nothing but earnest, faithful preaching and teaching of our peculiar doctrines from the pulpit and Sunday school will correct those evils.

"Why and Why Not," is a good book and ought to be in every family. Mississippi Baptists cut quite a figure in its contents.

One chapter by H. F. Sproles, on "Loyalty to Baptist Principles," if rightly appreciated, is worth the price of the book.

I bought the book just after it was published and received with it

a pamphlet, of 78 pages, on "Union," which teaches a very different doctrine to that of the book. On page 25 we find this language: "The only reasonable theory of Christian Union is the one advocated in this book; viz: 'Have nothing in the Christian creed that is not accepted by all Christian denominations.' Any thing about which Christians are not agreed, will mar the union." This theory is not destructive, as will be seen by reading the following chapters. "There are doctrines which all denominations accept and these doctrines are all that God has ever required his churches to believe and practice."

How is this for a foundation to stand on? I would love to see the church that is little enough to get on it.

Any one that would not be pleased with your bible, would be hard to please. My children think it quite a treat.

W. M. GADD.

Avenelle, Miss.

## Illinois Central R. R. OF INTEREST TO STOCKHOLDERS.

Free Transportation to Attend the Special Meeting at Chicago.

ILLINOIS CENTRAL RAILROAD COMPANY.  
NOTICE TO STOCKHOLDERS.

Public notice is hereby given that a special meeting of the stockholders of the Illinois Central Railroad Company will be held at the Company's office in Chicago, Illinois, on Saturday, January 26, 1901, at eleven o'clock in the forenoon.

To permit personal attendance at this meeting, there will be issued, to each holder of one or more shares of the Capital Stock of the Illinois Central Railroad Company, as registered on the books of the Company a ticket, enabling him, or her, to travel free over the Company's Lines from the station on the Illinois Central Railroad nearest to his or her registered address to Chicago and return, such ticket to be good for the journey from Chicago only during the four days immediately preceding, and the day of the meeting, and for the return journey from Chicago only on the day of the meeting, and the four days immediately following, when properly countersigned and stamped during business hours—that is to say, between 9 a. m. and 5 p. m.—in the office of the Assistant Secretary, Mr. W. G. Bruen in Chicago. Such ticket may be obtained by any registered holder of stock on application, in writing, to the President of the Company in Chicago. Each application must state the full name and address of the Stockholder exactly as given in his or her Certificate of Stock, together with the number and date of such Certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the Company.

For the purposes of this meeting the Stock Transfer Books will be closed at three o'clock p. m. on Thursday, December 20, 1900, and remained closed until the morning of Monday January 7, 1901.

A. G. HACKSTAFF,  
Secretary.



## Woman's Work.

## The Saviour's Day of Triumph

BY SIDNEY DYER, PH.D.

What though the heathen rage,  
And kings and rulers try,  
They impotently engage,  
To stay the gospel dry;  
The Lord's anointed Son  
Asserts his promised claim,  
The final struggle now begun  
Will triumph in his name!

The Father wakes in wrath  
To vex his bitter foes,  
And sweeps the nations from his path  
Who dare his will oppose;  
Be wise ye lords and kings,  
For futile are your bands,  
Behold your thrones are shattered things,  
And seepless your hands.

Joy reigns in Zion's gate,  
The islands of the sea,  
No longer in deep sadness wait  
With longings to be free.  
The Jubilee is near,  
Long promised to the Son;  
E'en now the shouts salute the ear,  
Announcing victories won!

Soon, soon the warfare o'er,  
The joy will then begin,  
As peace shall reign from shore to shore,  
And check the tide of sin.  
O hasten, Lord, the day,  
When not a land remains,  
But all the nations tribute pay  
As Christ in glory reigns!

## An Announcement.

I sent out last week blank for last quarter's report. Let each society send in this report at once. We have eleven societies in this Association, and I have never been able to get but five to report regularly; after a great time, I succeeded in getting another to report. I have heard from four this quarter, and the reports are good. If they continue as they have begun, my report at the next Association will be no mean one. I hope that every society will observe the week of prayer.

Let the President or someone write a piece for the paper on the observance of the week. I ask each pastor in this Association to aid me in getting new Societies organized. If they would just speak a word about our work, it would do worlds of good.

How happy I would be if I could say that all of the churches in the Yazoo Association had a good, worthy Society, and that all reported regularly.

This shall be my prayer until it comes to pass.

MISS BELL STIGLER,  
Vice-Pres't Yazoo Association.

## Mexico and Brazil.

## S. B. C. MISSIONS IN MEXICO AND BRAZIL.

"Mexico begun in 1880, and now returning 26 churches, with 1,091 members; Brazil begun in 1882, the series of 23 churches and 30 out-stations being planted along a distance of more than 3,000 miles, and recording 1,524 members."

## Roman Catholic Missions the World Over.

"Roman Catholic missions number about 3,000,000 native Christians and 3,000 missionaries. Protestant missions about 4,000,000 native Christians and 6,000 missionaries."

## The Papacy and Mission.

Why is it that Protestants display greater zeal for the world's evangelization than Catholics do? While from Protestant sources missions received last year nearly \$15,000,000, the great Propaganda was able to gather from all Catholic people together only a paltry \$1,338,311, which is less by \$500,000 than the income of the church Missionary Society alone, is not much more than the Methodist and the Presbyterian churches in this country give, and only about twice the receipts of the American Board. The giving of Catholics by countries is in this order: France \$818,417; Germany \$79,516; Belgium \$72,779; Italy \$56,936; United States \$53,642; South America \$32,894; Spain \$27,202; British Isles \$25,860; Holland \$19,485; Austria \$12,578; Mexico \$12,253; Portugal \$5,056, etc.—*Missionary Review*.

## A Candid Admission.

"A candid Priest makes this remarkable admission in a popular magazine:

I cannot understand it. We have the holy mysteries of the true faith. But I have lived in England, in America, and though I hold you to be entirely wrong in your premises, somehow your religion makes for character. I look around and see good Catholics always, but not so often good Christians. I see a frightful immorality. I see a Sunday without true sacredness, indefensible. I see low standards of life, of truth, of honesty, of honor. In the family, in the State, I see that which no Christian priest can respect or conscientiously uphold. I do not know what the remedy is."—*Young People*.



## A Warm Proposition!

To get you started in business with us we offer a seasonable gift of a FINE OVERCOAT FREE as a premium for the sale of a small number of copies of our great book

## Harp of Life

This is a new book by Dr. Lofton, the author of "Character Sketches," (which has already had a sale of 130,000 copies) and is proving to be a marvelous seller.

We have agents now reporting 40 orders a week. Description of book for the asking. Remember we pay you regular Agent's commission on every book you sell and give you this elegant Veramba Beaver Overcoat, long, short or medium, cut as you desire, with velvet collar and double warp Italian lining, finely tailored throughout, as an absolutely free premium.

Write us at once for particulars of this offer and sample of cloth from which the overcoat is made. Or, better send 50 cents for outfit on "Harp of Life," and begin business at once.

The Southwestern Company,  
Publishers and Manufacturers,  
NASHVILLE, TENN.

Mention T. BAPTIST.

## The Missionary as a Citizen.

"Paul when in peril did not fail to assert his roman citizenship. A man does not lose his citizenship from the mere fact that he becomes a missionary, nor should that citizenship be ignored in any case. There is much confusion of thought on this subject existing in the popular mind. We do not seek, as do the Roman Catholics, for special official rights for our missionaries, but we do affirm that if an American missionary is in danger, he has as much right to 'run to his consul' as has an American merchant, possibly a rum-seller, to run to that same consul when in trouble. If the one deserves protection so does the other. A truce, then, to this cynical sneering at the effort to protect the persons of the missionaries, who may willingly be martyrs, if need be, but who have no right to be suicides. If missionaries must be martyrs, let not Americans of the homeland, through their indifference, become the executioners."—*Literary Digest*.

## Notice.

A live, energetic young man, with strong testimonials, and who has had six year's experience in teaching, wants a position as principal teacher in a good, wide-awake school.

Address "C," care of THE BAPTIST.

## Dr. H. H. Harrison

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels.

## Wanted.

At Hillman College, Clinton, Miss., a first-class matron and house-keeper. GEO. WHARTON, Pres.

## MINIATURE PHOTOGRAPHS

Copied from any good Cabinet Photographs  
27 cts. Per Dozen

Address: S. B. TERRY, Winona.

MORPHINE, Opium, Cocaine, Cured at home. No suffering. Cure Guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc. free. Tobacco, the tobacco cure, \$1. Established 1892. WILSON CHEMICAL CO., Dublin, Tex.

## Cures Blood Troubles—Trial Treatment Free.

Cancer, ulcer, old sores, scrofula bumps and risings on the skin, pimples, boils, eruptions, aches and pains, eating sores and all blood or skin troubles, blood poison, eczema positively cured by taking from one to six bottles of the famous B. B. B. (Botanic Blood Balm). Deep-seated, obstinate cases especially yield to B. B. B., which heals every sore. Thoroughly tested for 30 years. Makes the blood pure and rich. Druggists, \$1.00. Trial treatment free, by writing Blood Balm Co., Atlanta, Ga. Medical advice free.

Ready for Delivery!  
"FROM ERRORS CHAINS"

A NEW BOOK BY

L. S. FOSTER.

Every Baptist should read this book. While it is a romance, there is woven into the story a great deal of truth that needs to be thought of and emphasized at this time. YOU SHOULD HAVE A COPY. Printed on good paper, from clear and beautiful type, and bound in substantial cloth. One fine engraving. 400 pages.

PRICE, \$1.00.

L. S. FOSTER, JACKSON, MISS.

OLYMYER BELL CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

## Temperance.

## If Blood Could Talk.

The blood is the most bidable agent of the body. It is the first to give an alarm when danger is imminent. In the sweet babe, with the rapidity of a fast charger, it carries food from mother's breast to all parts of the body. It soon stops the babe from holding a chair to walk. It builds the muscles for the athlete, it assists the school boy's brain, and it holds the perplexing cares away from the tired man's head while he sleeps; it paints our cheeks with the glow of health.

It stands as a sentinel to ward off any and all diseases. Such a friend and helper! Could one think of imposing upon this benefactor to life? Yet, listen to blood's story—You hear the guttural; the blood is trying to free him of pain while he rolls and tosses upon bed. Such a tale of overwork! Will you listen while it tells us about the fellow who drank strong coffee for his meal, and while it was running to all organs for help, and finding that the lungs are helpers, hasten there only to find cigarette smoke king enjoying his kingdom from the fellow's yellow fingers to his stained lips and mustache. Blood, as usual when confused, rushed to the face in a flush and there met the mouth who told it not to fret, for it had been the home of the pipe and chew for all these days!

Right here another blood began to speak. Stop and listen you may hear: He said, fellow bloods, I know you have tossed upon the gentleman's bed, you have stood out in the veins to stop the pipe's wheezing, and you have seen the cigarette fiend distort his form, shock his nerves, and benumb his brain. But friends, my experience is alas! worse than that. For the great Giver of gifts gave me to serve a happy youth who left his home on New Year's night. I held my master from tears as he kissed loved ones good-bye; I bouyed him up when he secured the position that promised success; I cheered him in trouble pointed to his ruddy cheeks, but he took to keeping late hours and drinking, and oh me, what a time came then! When he drank I was in danger anywhere with him. If I went to his feet I found them in mud or in a dark alley tottering to fall; if I went to my home near his stomach I found him heaving to kill himself; if I went to his arms I found him embracing shame or hugging vice; if I went to his head I found him propping, nodding, reeling and

cursing men and the God that sent me to serve him. Oh, what can I do? I am resolved that I will go to my Master and leave him with the dead. Then he left him cold in a drunkard's grave.

C. M. CHAPMAN.

Free Run, Miss.

Mrs. Maud Ballington Booth.

In speaking of redeeming convicts after their release from prison says: "The drunk evil is, of course, the primary cause of most crime. Crime follows drink as a tiger does blood, and we find that most convict's families are left destitute, and we have had to help them along, too. It is they who furnish most of the heart-breaking pathos of criminal life."

"More deaths are due in England to alcoholism than to diphtheria or typhoid fever."

"The saloon that would pay what it costs would be insolvent in 24 hours."

"The last saloon was voted out of Isanti county, Minn. in 1888. During the last year of license the criminal court's expenses of the county all told, amounted to \$955.71. By 1896 criminal expenses had dropped to only 10."

## How to Save Money.

The Herald and Presbyter says: "The best authorities tell us that for every dollar of revenue the saloons bring us in, they occasion a cost, direct or indirect, of \$21. Blot out the saloon with the costs they compel, and the raising of the incurred deficit in the revenue would be as easy as laying aside one dollar out of twenty-one that you put in your pocket."

## The Whisky Traffic.

Henry W. Grady once said, of the whisky traffic: "It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the faces of children, the demon that has dug more graves and sent more souls unshriven to judgment than all the pestilences that have wasted life since God sent the plague to Egypt, and all the wars, since Joshua stood beyond Jericho."

## Why He Failed.

"One day," says the man who tells the story, "I happened to meet in the streets of a big city the son of an old friend, who had left his home in another smaller city

several years before, and started out for himself. I recognized him at once, in spite of the lapse of time and his dilapidated and uncared-for appearance.

"I asked him how he had prospered since leaving home, and he told me the story of his failure. Surprised at the account of himself, I asked him why it was that such a bright-faced fellow had not prospered better. He hesitated for a moment: then looking me squarely in the face, he said, frankly: 'The trouble with me has been that I have had too many saloons to support.'"

## MOZLEY'S LEMON ELIXIR.

## A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

## Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine: but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFITH.

Reevesville, S. C.

## Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors failed.

N. D. COLEMAN.

Beulah, S. C.

## Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

No. 1315 Jefferson, Louisville, Ky.

## Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. BALDWIN.

No. 98 Alexander St., Atlanta, Ga.

## Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

## Teachers, Students, Agents.

By our high-class subscription and

## RELIGIOUS PUBLICATIONS

Induce your neighbors to empty their purses into their heads, earn their eternal gratitude acquire your independence. Pleasant and profitable employment. Good Books to gladden hearts and enlighten heads. Write for particulars. ATLANTA PUBLISHING Co., 408 Lowndes Building, Atlanta, Ga.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

## A TEXAS WONDER.

## HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,

Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

## READ THIS.

Vicksburg, Miss., January 8, 1900.

Mr. W. H. Jones, Vicksburg, Miss. Dear Sir: This is to certify that I purchased a bottle of Hall's Great Discovery from you and having used same can unhesitatingly say that I do not think there is anything to equal it. I was troubled for six months with lame back and inability to stand up straight and breathe without pain. I congratulate the manufacturer of the medicine most heartily, and take great pleasure in permitting you to use my name in connection with the merits, and hope that those suffering from kidney and bladder trouble will avail themselves of the relief afforded from its use.

W. E. LOWREY.

## W. R. TATE,

GOODMAN - - - MISS

—BREEDER OF—

## Barred Plymouth Rocks

—OF SUPERIOR QUALITY—

Carefully bred, strong and vigorous. If in search of eggs from such stock, write me.

Eggs \$1.50 per Setting of 15.

Satisfaction guaranteed.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1896.

SEAL.

A. W. GLASON,  
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY &amp; CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

## To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggist refund the money if it fails to cure. E. W. Grove's signature is on each box, 25c.



## Baptist Young People.

## CRYSTAL SPRINGS.

The Union met with a success. The new officers being all present at their appointed office. On account of the absence of the leader appointed Miss Mary Slay. The meeting was carried on by one of our honorary members, Mr. Handley. Then the Union was called to order by the new president.

I will take this place to plead with the members to help this young but able president. I know she will fill her place well and hope the others will do their part towards the up lift of the Union.

The president called the names of the different committees which read thus:

Membership committee—Miss Alice Hundley, Mr. Troy Slay, Mr. Sam Rogers.

Social committee—Miss Ethel Mathis, Miss Annie Vining, Mr. Charlie Thomas.

Devotional committee—Miss Dora Bennett, Miss Rhoma Rhymes, Mr. Arthur Jones.

The membership committee started out with fine success. They entered three names, Mr. Fred Dabney, an associate member, Mr. Eugene Haley, an active member, and Miss Bessie Dunning, an associate member.

The different committees gave in their reports and a sociable was discussed but was not decided on.

We hope to see more of our young men out at the next meeting. A leader for Sunday week was appointed and being no further business we were dismissed by Mr. Hundley with a short prayer.

President, Miss Effie Bennett; vice-president, Mr. George Miller; recording secretary, Miss Ethel Mathis; corresponding secretary, Miss Rhoma Rhymes; treasurer, Miss Rosa Moody; librarian, Miss Alice Hundley; organist, Miss Annie Vining.

January 13, 1901.

## THE B. Y. P. U. OF MT. OLIVE.

We have had more than one symposium and rarely have two programmes alike, but one, which was indeed a feast, comes to mind as I attempt to write.

After the opening song and prayer the leader conducted a review of "The Daily Readings" with the whole Union as a class, after which another song was sung and the topic for the devotional exercise was discussed by the leader. A paper and a selection bearing on the subject were read by a young lady and a little girl.

Then a short, but impressive talk by one of the young men—all of whom were unaccustomed to working publicly, but had been put on duty a week before. Now the crowning joy of the feast, when another of the young men, also unaccustomed to take part in such work, rose voluntarily, and spoke for two or three minutes with the same solemn earnestness that had pervaded the whole meeting.

A collection, a song and the benediction followed and we went away feeling that our work and worship were not in vain.

MAGGIE MORRIS,  
President.

Geenville, Miss., Jan. 12, 1901.

## Aberdeen.

The first two Sundays of the new century have been pleasant and profitable days for us. One addition at the first service of the year and two at our night service yesterday.

Our Sunday school is taking on new life; and here comes our good brother, A. J. Brown, and at the suggestion of the pastor donates a splendid library to the school. A most fitting memorial indeed of him whose heart is so completely wrapped up in this good work. It was easy for the children to guess who gave the books for it is no strange thing for Bro. B. to do handsome and generous things in the Lord's work. I wonder if there are many deacons in our State like him. Sixty years young, instant in and out of season, ready for every good word and work. May the Lord spare him to us yet many years.

Note that the Bethel church, 9 miles south of Aberdeen, has recalled Bro T. R. Paden, and asks for half his time, instead of one-fourth as formerly. Bro. P. has just returned from the Seminary after a short course and is better equipped than ever for his work.

If some near-by church wants a good pastor for part of his time let them write to Bro. Paden at Darri-cott, Miss.

The Lord bless you my Brother in the good work you are doing.

Fraternally,  
C. T. KINCANON.

## Notice.

Please let me announce through the paper that I have on hand nine (\$9.00) dollars received through the "Chain Letter" for Mt. Vernon church. The desired number has been reached, but the "Chain" continues as some friends failed to number their letters. I have concluded to send the \$9.00 to the

Orphanage. Some of the givers have made this request. Now if this be the wish of all I will send all I receive to the Orphanage and am willing that the "Chain" continue. Miss Pearl Leavell sent 25 cents and after seeing my notice requested that her contribution be sent to the Orphanage.

J. T. ELLIS.

## To Ministers of Columbus Association

The next 20th century meeting of the Columbus Association will be with the church at Pheba, Tuesday and Wednesday, January 29 and 30.

The following are the subjects: Missions, State, Home and Foreign—a century of missions.

Apostolic model of missions. Apostolic secretary—see Epaphroditus.

Responsibility of pastors. Education, both general and ministerial.

Progress of colleges and endowments.

Progress of Baptists and Baptist principles.

Progress in publication of books and periodicals.

Progress in Sunday schools, prayer meetings, consecration and piety.

Brethren, come with good, short speeches on any, or all. Don't wait for a personal invitation.

H. J. VANLANDINGHAM,  
M. V. NOFFSINGER,  
Committee.

## The Preachers' Institute Called Off for the Present.

Owing to continued illness of my son I shall be compelled to postpone till further notice The Preachers' Institute. His bad health will forbid my undertaking a work involving so much time and attention. Providence seems clearly to demand that I postpone for the present all such undertaking.

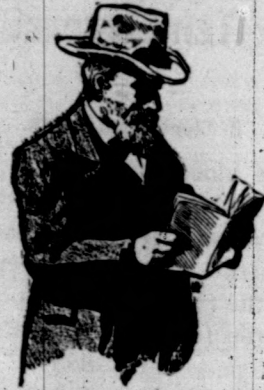
Yours truly,  
R. A. VENABLE.

## Crystal Springs.

We took our offering yesterday for Mississippi College and ministerial education. The amount received was \$110.25 with the probability of more to follow. The larger part of this probably will go toward the fund for the president's home.

Our next collection will be Foreign Missions. That comes the first of April. We are going to pray and work for \$250.00 to that object. I hope that every church in Copiah Co. Ass'n. will make a special effort during this quarter for Foreign Missions.

W. A. McCOMB.



To produce the best results in fruit, vegetable or grain, the fertilizer used must contain enough Potash. For particulars see our pamphlets. We send them free.

GERMAN KALI WORKS,  
93 Nassau St., New York.

## MARDI GRAS—NEW ORLEANS.

Mardi Gras (Fat Tuesday) occurs in the church calendar on the day before Ash Wednesday of each year.

The Carnival celebrating this event occupies several weeks in New Orleans, which time the various Carnival societies give annual entertainment, etc.

The management of the balls various societies is in the hands of the most prominent society people of the city and constitute in connection with the French Opera, the swell society events of the season.

The most prominent of them are given at the French Opera House on evenings, when by special arrangements no performances are given by the French Opera Company.

They are very select, admission even for spectators being by special invitation to a limited number whose social standing must pass muster before an invitation Committee which scrutinizes the applications made by members of the society for the benefit of their friends and guests.

These societies are all secret, and only the initiated know the personnel of the membership, either of the societies or their respective invitation Committees.

Invitations are considered highly complimentary and a sort of potent of good standing in society.

The public part of the carnival is made up of a number of Street Parades. The societies making public parades this year will be Momus on the night of Feb. 14th; Arrival of Rex, King of the Carnival, at noon Feb. 18th. Proteus on the night of Feb. 18th; Rex procession noon Feb. 19th; Comus procession night of Feb. 19th.

The principle streets of the city will be in gala attire night and day from the 14th to the 19th of February, and all good subjects of Rex, King of the Carnival, will unite to make his visit to his chosen Carnival City a grand celebration.

The great prosperity of the Kingdom will no doubt have effect of making this, the first year of the new century, memorable in Mardi gras Carnival annals and with the object in view of enabling as many as possible of Rex loyal subjects to participate in the celebration.

The railroads of the country have united in offering very low excursion rates with liberal time limits.

The very mild and beautiful weather prevailing leads hope that all who attend this celebration will fully enjoy the festivities.